

THE Instructor

JULY 1962





UPLIFTING INFLUENCE OF MORMON HOME LIFE

by President David O. McKay

GO into any true Latter-day Saint home, and there see if you can find anything which is not uplifting and ennobling. Take the beginning of that home. When that couple first knelt at the altar and joined hands in holy wedlock, they had taught to them and had burning in their souls a conviction of the sacredness of the tie that would bind them in matrimony. The young man knew that he was taking that young woman to be his wife to protect and love not only for this life, but for all eternity. That marriage tie was not one that could be broken because of a mere whim or quarrel that might arise or because some difficulty might be encountered. They entered upon that obligation as one of the most sacred in life. Such is the commencement of a true Latter-day Saint home.

Now go into that home after several years of marriage. Participate in the morning devotion; partake of the spirit and see if there is not everything which you would long for and hope to find in an ideal home — the morning prayer; the blessing on the food; the children's participating in the morning devotion; the father's kissing the wife and children good-by as he goes to work, leaving his "God bless you" as a blessing in his home while he is away from it; the mother's prayer going with father as he goes forth to his daily work; then the children's getting ready for school — all of which shows how deeply concerned the parents are with the education and development of their own and their children's souls. Go back in the evening. Participate in the evening prayer; watch the little ones

as they kneel by mother's knee; listen to the prayer that ascends from their souls. See in it, if you can, anything of bitterness for humanity. See in it, if you can, anything that would tear down another's creed. See in it, if you can, anything that would degrade a little child's soul. You cannot find it; you cannot hear it in the true Latter-day Saint home. But you will find everything which is ennobling — the little child praying for those who are around him and for those who carry responsibility in the Church and in the nation; praying even for those who persecute the Church; praying for the father if he happens to be out on some duty — the little child's principle of love and blessing to humanity. Oh, there is nothing in it of which you need be ashamed to tell the whole world!

If you are not informed, turn to the doctrine and see what the word of the Lord is to that father and mother: You will find in Section 68 of the Doctrine and Covenants, this command:

And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents. For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized. And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands. And they shall also teach their children to pray, and to walk uprightly before the Lord. (Doctrine and Covenants 68:25-28.)

It is a solemn injunction to the Latter-day Saints to rear their children in the ways of the Lord, to teach them belief in a divine being, to teach them

(For Course 18, lesson of July 15, "Home"; for Course 25, lessons of September 2 and 9, "A Worthy and Moving Ideal for Youth," and lesson of October 28, "A Good Home for Youth"; for Course 26, lesson of July 15, "Family Relations"; and of general interest.)

a belief in the atonement of our Lord Jesus Christ, to teach them the principles of honesty and uprightness. Is there anything, fathers and mothers in Israel, in your home life that is in accord with the teachings of the Church of which you are ashamed? Boys and girls in Zion, have you ever heard anything in your home that is in harmony with the teachings of the Church of which you need be ashamed? Those of you in the world, is there anything in such a home of which you need be ashamed? And such a home, with many more beautiful characteristics than I have mentioned, is the home of the true Latter-day Saint.

Follow the young man as he goes out from that home into his business life. What are his ambitions? What are his aims? If he follows the teachings of his father and mother, there will be nothing which can tempt him to step aside from the path of honesty or honor. In business the Latter-day Saint must be honest. In social functions he must be pure if he is true to the teachings of his religion. In the nation he must be loyal else he cannot be true to the teachings he has received. The Latter-day Saint must be honest and upright in all his dealings.

This religion teaches men to work. The idler has no place in the Church. Glance at the history of the Church. Go back to the time when this whole western area was covered with sagebrush — when it was the home of the Indian and coyote. This place was a barren desert. Think of those stalwart men who came here in order that they might worship God and build true Latter-day Saint homes. Think of the women who stood by their side. Think of the work that was before them — the furrows to be plowed, the ditches to be dug, the sagebrush to be cleared, the bridges to be built, the water to be brought from the mountain streams that the arid land might be irrigated when the crops were planted! Think of the hardships they endured, and tell me if there is anything in the Latter-day Saint religion to teach a man to be idle. There is no place in this Church for the man who refuses to work, for such a man will cease to grow and is like the stagnant pool.

The spirit of Mormonism is manifested in every-day life as the spirit of sacrifice. A man cannot develop selfishness and be a Latter-day Saint. It is almost as impossible as to enter the kingdom of God without being "born" again. Jesus said it could not

be done; and the man who is truly a Latter-day Saint simply cannot develop the spirit of selfishness. It is not the spirit of Christ. The spirit of Christ is that of unselfishness, that of blessing others; and the whole mission of the Latter-day Saints is to bless others. Many within the past few days have said good-bye to their brother, son, father, or husband. Where is he going? He has left all who are near and dear to him; he has left all his comforts and his chances to make money. Why? Has he gone out to win fame for himself? No. Has he gone to win a fortune? No. What is the motive in that man's breast? He is a Mormon, a Latter-day Saint, a product of the Gospel. What motive is taking him from his loved ones for two, three, four, or even five years? The motive is to bless Mankind! He is willing to sacrifice his feelings, his love for the comforts of life, to go out and bless mankind and give them the Gospel of Jesus Christ. Why? Because he feels that it is the power of God unto salvation. It is the Gospel that has sent him away. It is the teachings of the Gospel in that Latter-day Saint home that has made him what he is. Think of the unselfishness of the thousands of missionaries, most of them boys, who are now abroad preaching to the peoples of the world the Gospel of salvation and of peace and good will toward all men as taught by our Lord and Saviour Jesus Christ!

Mormonism, above all things, stands for that which makes for eternal life and eternal happiness. It teaches that God is a person — One who loves us; One who has sympathy with us; One who will hear our prayers; One who is seeking to bring us up to Him that we may understand the laws as He understands them, that we may progress eternally. It teaches us that Jesus is our elder brother; that He passed through this world and was tempted such as we are; that He overcame the world and was received into heaven; that while on earth He established the Gospel, the code of laws, the principles whereby we might come back into His presence and enjoy it eternally.

God bless our Latter-day Saint homes; bless the parents that they may ever remember the solemn injunction given in that divine command to rear their children in the ways of the Lord, to teach them faith in Christ, the Son of the Living God, and to pray and walk uprightly before the Lord.



MOTHER TEACHES ME TO PRAY

by Walene Decker

My mother takes me by her knee
To teach me how to pray:
She tells of Heavenly Father and
Of things to do and say;
She says to make my eyelids close
Before I start to pray,
And talk to God when'er I wish
And tell Him of my day.

I thank Him for the good things
That He gives to me each day:
I tell Him of my troubles,
For He helps me find the way;
And then before I finish
I do not forget to say,
"I thank Thee for my mother,
Who has taught me how to pray."

(For Course 1, lesson of September 2, "We Pray Alone," and lesson of September 9, "We Pray with Other People"; and for Course 2, lesson of July 13, "We Pray to Our Heavenly Father in the Name of Jesus Christ.")

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Doctor of Motherhood

by Reed H. Bradford

MAIN IDEA: THERE IS NO MORE IMPORTANT ROLE
THAT A WOMAN PLAYS THAN THE ROLE OF MOTHER

A SOCIAL scientist was asking the husband and wife in a number of families to fill out a questionnaire. One of the questions concerned itself with the occupation of each. He was struck by the fact that in many cases the wife and/or mother replied "I'm just a housewife."

Some years ago, one of the largest circulation magazines in the United States indicated in a short paragraph that a certain woman had been given the title of "Mother of the Year" in the United States. A short time later the same magazine published a five-page article on a woman connected with movies who had been divorced several times and who had been identified with unvirtuous behavior. This same woman receives several thousand letters of fan mail each week. These are two indications that the role of mother is often unappreciated. Once a year in the United States we set aside a day in which we do honor mothers, and in such organizations as the Church, their role is recognized as being important. But it is easy for a woman and a man to be conditioned to the more commonly held image of the role of a mother, whose significance may often be improperly understood.

How does the Gospel of Jesus Christ rate the role of mother? The following are some considerations that may shed light on the answer to this question. In the first place, the Lord commanded that a man and woman should be sealed by the proper authority for time and all eternity. Secondly, the Lord has given the commandment that a married couple should have children, who also have the opportunity of being sealed to their parents by an everlasting covenant. Wifehood and parenthood, therefore, must be extremely important to the Lord; otherwise, He would not grant them His specific approval and would not make them eternal relationships. In the third place, the Lord has indicated in Section 68 of the Doctrine and Covenants that parents will be held responsible with regard to whether or not they teach their children the basic principles of the Gospel of Jesus Christ. This is

another way of assigning great importance to parenthood, and, in this case, motherhood.

Another way to gain insight into the importance of the role of motherhood is to look at some of its opportunities. For the woman who answered that she was "just a housewife," it probably meant primarily doing a lot of monotonous, unchallenging kinds of activity. True, there are some things of this nature connected with the role; but in our time, thanks to many inventions, it is possible to reduce the amount of monotonous and unchallenging tasks with which a woman has to spend time. Now household machines can perform these tasks in a relatively short period of time for those who can afford them.

But there are many other challenges and opportunities that confront a mother. The term "homemaker" suggests some of these. A mother can be a tremendously vital part of her husband's life. If they have become one unit spiritually, intellectually, emotionally, socially, as well as physically, she can stimulate his achievement. She encourages him when he has problems. She understands him. She demonstrates a basic faith in him as a human being. She is someone whom he trusts and with whom he can communicate on all levels. From her he derives inspiration. If she does not have some position in the occupational world from which she would have the opportunity of obtaining self-recognition, she may, nevertheless, receive deep appreciation from him. He makes her feel and know that she is making a great contribution to his life. He lets her know that she is responsible for some of the recognition which he may receive from his occupational efforts. If he fully understands, he recognizes whenever he is given high status by the world that the status is not given to him alone, but also to his wife.

Another great opportunity which she has comes from the fact that she has children. It is possible if one thinks of oneself as a housekeeper to think primarily of cooking meals, washing dishes and clothes, and doing innumerable tasks that one's children are incapable of performing well because of their inexperience and lack of knowledge. But

(For Course 18, lesson of July 15, "Home"; for Course 25, lesson of October 28, "A Good Home for Youth"; for Course 26, lesson of July 15, "Family Relations"; and for home use.)

if one thinks of the role of homemaker, one sees what the children might become. One might consider herself as a partner with her husband, and also with her Heavenly Father in helping these children achieve the legitimate ends for which they were created.

She teaches them systematically and with diligence the great principles upon which their ultimate and continuing joy is dependent. She gives them a chance to involve themselves in responsibility so that when they are called upon to create families of their own and go into the world, they will be prepared. She has helped them develop a faith in the Lord, Jesus Christ. She has taught them how to live worthy to receive the influence of the Holy Ghost in their lives. She has taught them how to work hard. She has given them knowledge about a variety of things, such as how to manage finances and how to choose wisely one's occupational pursuit. She has taught them how to cooperate with others. She has given them a faith in themselves and a humility that will make them teachable. She has made them understand that they have a responsibility to represent the Saviour well in their own lives so that others whose lives are touched by them may know a full measure of joy.

Finally, she recognizes that in affecting her children, she has also affected many other persons whose lives these children will touch. Some basic behavior patterns are passed on from one generation to another. Four generations ago, two brothers were married and had children. Both died at the same time. The wife of the first brother remarried. Her husband was not a member of the Church. Today, this brother and his wife have just a handful of descendants who are members of the Church of Jesus Christ of Latter-day Saints. The wife of the other brother remained loyal to the Church. She taught her children the basic principles of the Gospel. She and her husband now have over 600 descendants who are members of the Church.

Of course, a good homemaker as defined by the Gospel is one who is interested in other organizations as well as her immediate home. She will participate in the Church, the school, and the community; but she will recognize that there is no obligation or opportunity that has greater significance for her than her role as a wife and mother. Such a woman should derive a tremendous joy from her position. She should also be recognized not only in our Church, but in all the world for her magnificent contributions. In terms of her achievement, she could honestly be awarded a degree of "Doctor of Mother-

hood," but the Lord's primary interest is not in a woman's degree. It is in the fulfillment of her greatest role. One's knowledge of the Gospel and one's faith would certainly indicate that a woman who has carried out her role of mother, as indicated by the Saviour, will not only know a full measure of joy in this life, but will have it said of her "... Well done, good and faithful servant; ... enter thou into the joy of thy Lord." (*Matthew 25:23.*)



SUGGESTED AGENDA FOR HOME EVENING

Prayer.

Hymn: "Have I Done Any Good?" *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 58.—Family.

Discussion: What each family member learned in his last Sunday School class, and how he will apply it in his life.

Musical Number.

Lesson: "Doctor of Motherhood."

1. Let the members of the family express their ideas on the importance of the role of a mother. Review the opportunities that have been listed in this lesson.

2. Have the members of the family, by their actions as well as their words, made it a habit to make Mother feel that she is appreciated?

3. Perhaps Mother could carefully think through her own conception of her role. Has she really seen the great opportunities that are connected with it? Or has she been inclined to envy the fame that comes to people in roles other than that of mother? Has this caused her some dissatisfactions?

4. Have all the members of the family appreciated how significant the first few years of a child's life are in formulating his basic philosophy, some of his basic behavior patterns and some of the main goals for which he strives? List the number of hours that a person under the age of 10 spends with the organizations of the Church and the number of hours he spends in the home. This will give some insight as to how great an opportunity the home has in being a teaching organization.

Hymn: "All through the Night," *The Children Sing*, No. 128.—Children.

Scripture Memorization: Doctrine and Covenants 18: 10.

Activity: Flannelboard story, "Samuel—a Child Who Served the Lord," page 235. This story shows that the Prophet Samuel's mother, Hannah, prized motherhood.

Hymn: "Abide With Me," *Hymns*, No. 51.—Family. Prayer.

Reformation, Prelude to the Restoration....

by A. Burt Horsley*



JOHN HUSS

THE word "restoration" was scarcely heard above the theological and ecclesiastical din of the sixteenth century. From our perspective, however, it is possible to view the work of the reformers in the light of their significance for the latter-day Restoration. If we regard the Restoration as the fulfillment of a spiritual awakening process, the dawn of which appeared in the hour of the Reformation, then, the Reformation as such becomes even more significant. It was not disconnected from the Restoration, but rather the preliminary phase of it.

Although Martin Luther stands at the formal beginning of the Reformation and this period ended by the middle of the seventeenth century, there were, nevertheless, those who lived either prior to Luther's time or after the close of the Reformation period whose contributions in setting the stage for the Restoration were of paramount importance.

Four reformers are considered here as representative of different phases of the preparation process. Huss comes into focus as a great forerunner, while Luther as the father of Protestantism represents the more conservative and less militant element. Calvin, emphasizing the reforming and puritanizing process seems to carry on beyond Luther's horizon; and the post-Reformation reformer, Wesley, tied together many of the loose ends left dangling by his predecessors.

JOHN HUSS c. 1373-1415

We see in Huss a courageous critic of the medieval church. Although highly educated, he was no

original spirit. He was so filled with strong religious enthusiasm that he influenced the masses in a contagious and fascinating way.

His ideas, adopted from the teachings of Wycliffe, became a rallying point for the rising tide of Czech nationalism. He emphasized that Christians ought to be imitators of Christ—poor, humble servants of God. His influence spread throughout Bohemia in spite of opposition from church leaders.

Concerned with the practical application of simple Christian principles, he leveled criticism against images, pilgrimages, veneration of relics, and the outward forms of religion which failed to effect a change in the life of the individual but filled the coffers of the church.

His martyrdom at Constance in 1415 attested not to any fanaticism about his own teachings but to his belief in the right to a free conscience and a faith which rested on the authority of the scriptures.

His followers became disunited and the movement died out after a large extreme faction inclined towards primitive communism.

MARTIN LUTHER, 1483-1546

The celebrated author, Thomas Carlyle, wrote that Luther's stand at the Diet of Worms on Apr. 17, 1521, "may be considered as the greatest scene in modern European history; the point, indeed, from which the whole subsequent history of civilization takes its rise."¹

However extravagant this assertion might seem, the significance of Luther's stand for the eventual liberating of men's minds from the fetters of medieval theology and their persons from the chains of ecclesiastical feudalism should not be minimized. Had not Luther come to grips with the problem of papal authority, he would have remained a Wittenberg professor remembered merely for having presented another new theology to his students.

*Thomas Carlyle, *Lecture on Martin Luther*, 1926 edition; The Deseret News Press, Salt Lake City, Utah; pages 32, 33.

(For Course 12, lessons of September 9-23 on the reformation; and for Course 28, lesson of July 8, "The Primitive Church.")

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MARTIN LUTHER



JOHN CALVIN



JOHN WESLEY

Martin's training from infancy in a Saxon peasant home had been in the Catholic tradition. His reforms were attempted at first within the church, but he emphasized the gospel of the scripture rather than the tradition of the fathers to the end that his contribution to Bible scholarship and translation has been a priceless legacy for those who came after him.

Although he chose to rest his case on the scriptural authority at the expense of trust in the principle of contemporary revelation, he once made the statement, "Nor can a Christian believer be forced beyond sacred scriptures, . . . unless some new and proved revelation should be added; for we are forbidden by divine law to believe except what is proved either through the divine scriptures or through manifest revelation."²

JOHN CALVIN, 1509-1564

The gentleman scholar of Protestantism was John Calvin, born and educated in France but identified most of his life with the Swiss reform. Unlike most of the reformers, he was middle class, never having known the austerities and poverty of peasant life.

After preparation in law and theology, he was converted to the reform concept and fled to Switzerland where the reform movement was established but needed competent direction. The Swiss Protestants found their leader in the reform-minded Frenchman.

There were many strong qualities apparent in Calvin and his system; but in his showcase city of the "elect" at Geneva, the establishment of a theocratic form of church government could only be accomplished by imposing shocking penalties for nonconformity to the letter of the puritanistic code.

However, his doctrines of election and prede-

termination together with the Presbyterian ecclesiastical system attracted many from all over Europe, who eventually returned to their respective countries to establish Calvinistic reform. An international following was thus assured Calvin to a greater extent than was true with the other reformers.

Decisively he set the direction which representative church government was to follow for many decades. He could not have known that this Presbyterian type of representative government would one day be the foundation of our American federal system.

JOHN WESLEY, 1703-1791

Wesley, who was born one of nineteen children of an Anglican parish rector, was educated at Oxford. Contact with a group of Moravian pietists during a missionary trip to America eventually proved to be the factor in his conversion away from the sacramentarian religion and his discovery of the Lutheran position of salvation through faith in Christ alone.

He described his experience of regeneration as "a strange warming of the heart," which gave him the necessary knowledge of the saving power of Christ. This conviction formed the basis of his message to the world.

Wesley preached 40,000 sermons and traveled 240,000 miles to reach the thousands of people whose lives he touched. He had no intention of organizing a new church, but the type of movement which he started could not be contained within the framework of the Church of England which mothered it. Even in the face of his own protestations it gradually developed into an independent organization with its own identity and theology and became formally recognized as the Methodist Church after his death.

His was the proper example of Christian simplicity and piety. Thus did he, like each of the others in time, play a part in setting the stage for the Restoration.

²Reinhold Seeberg, *History of Doctrines*, Vol. I, translated by Charles F. Hay, 1932 edition; Baker Book House, Grand Rapids, Michigan; page 290.



A MOUNTAIN FULL OF RECORDS

by Virgil B. Smith

A great, granite mountain near Salt Lake City has changed during the past year or so into a massive vault for the Church. Where Pioneers and ox teams struggled a century ago to get granite blocks for the Salt Lake Temple, modern machinery has now drilled, blasted, and excavated deep within the mountain.

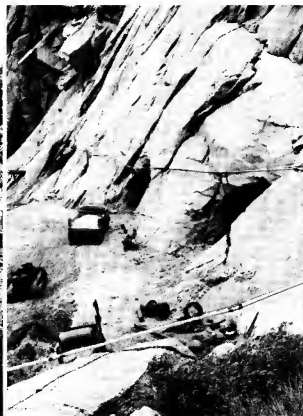
The success of these efforts now indicates that there is enough room there for the storage of documents, genealogical microfilms, and other priceless records of the Church. Ideal temperature conditions for storage will be maintained the year around.

(For Course 20, lessons of September 2-30; and of general interest.)

The main tunnels are 26 feet wide and form a network which reaches back through solid rock for several hundred feet. This provides plenty of space without making large rooms. The tunnels will be lined with steel and concrete, and a raised floor will contain air ducts, plumbing and electricity. The date of completion is not yet known.

This unique project is a stark symbol of the unfinished research and temple work we must do for multitudes of ancestors. It seems to make this challenge ring louder in the ears of Latter-day Saints: "... Let all the records be had in order, that they may be put in the archives. ..." (Doctrine and Covenants 127:9.)

To the left is pictured one wing of the Church's underground storage vault near Salt Lake City. The fresh cement in the foreground was poured for sub-flooring.



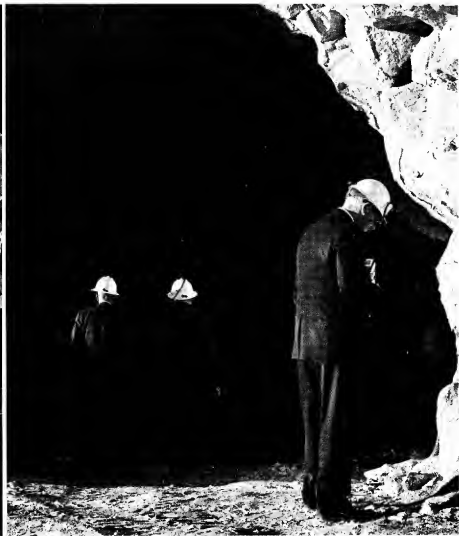
The towering granite cliffs of Little Cottonwood Canyon dwarf three seemingly small portals to the storage vault.

Before the coring project could begin, a road had to be constructed from the canyon floor to the vault entrances.

A loader dumps chips down the mountainside. The Pioneers cut blocks for the Salt Lake Temple from this area.

A construction man labors to make ready the vault which will house priceless records and microfilm for the Church.

The Genealogical Association presidency dons miner's gear and enters the vault to investigate the progress therein.



Where Is Goodness?

by Lowell L. Bennion

"THE QUEST FOR GOODNESS"—THIRD IN A SERIES ON THE QUESTS OF MEN

George Bernard Shaw wrote in Act 3 of his play, *Major Barbara*:

UNDERSHAFT: *Is there anything you know or care for?*

STEPHEN: *I know the difference between right and wrong.*

UNDERSHAFT: *You don't say! What, no capacity for business, no knowledge of law, no sympathy with art, no pretension to philosophy; only a simple knowledge of the secret that has puzzled all the philosophers, baffled all the lawyers, and ruined most of the artists: the secret of right and wrong. Why, man, you're a genius, a master of masters, a god!*¹

Baffling though man's quest for goodness may appear, it is inescapable. Man must not only exist and live, but he is compelled by his own nature to evaluate his living in terms of good and bad, right and wrong, better and worse. Animals seem to act as they are driven by instinct and habit. And while man, too, is motivated by animal drives, he has also become as the gods, "knowing good and evil."

This is man's pain and glory. For him it is impossible to act with complete freedom and spontaneity, indifferent to the rightness or "oughtness" of his action. On the other hand, his search for goodness can carry him to lofty heights on the wings of his idealism. Human life is a struggle in which every normal person battles with good and evil and knows something of each.

Where Can Man Search?

Where can man turn in search of goodness? There are several fruitful sources. One experiences it in the everyday life common to all men. Literature abounds in efforts to reveal moral values. But the two provinces of human endeavor which have been most concerned with the nature and realization of goodness are philosophy and religion.

From the days of the Greeks, philosophy has sought the answer to the basic question: What is good? One of the major fields of philosophic inquiry is called the science of ethics—man's rational, critical, and systematic study of what is good. Ethics is a field concerned largely with definition and with

theoretical considerations, seeking some ultimate standard by which man can say this is good or that is bad. Philosophers have come up with many theories, but have reached no unanimity. Socrates, for example, identified virtue with knowledge or wisdom: the wise man is a good man. Kant said that the only unconditional good is a good will.

It is the purpose of this article to examine the quest for goodness within religion. (Not that philosophy and literature have not made rich contributions, but we give too little thought to the role of goodness within religion.) Jesus and the prophets do not approach the subject of goodness with the same interest as the philosophers. Religion defines good in concrete terms and persuades men to practice goodness.

Goodness as a Concern of Religion

How pertinent is the quest for goodness within the total context of religion? Religion is complex and includes several major aspects: (1) Basic to religion is theology, a systematic study of God and His relationship to man and, in the Christian faith, of salvation through the Lord Jesus Christ. (2) Fundamental to many faiths is the church, the institutional and group aspect of religion. To Latter-day Saints, the Church is a divinely authorized body of believers, the teacher of faith, the guardian and transmitter of the gifts of the Gospel, such as the priesthood and the Holy Ghost, and the setting in which men learn to practice the religious life. (3) Religion is also spoken of as a way of life, the manner in which one gives expression to his theological beliefs in his everyday living.

Religion as a way of life for the individual may be thought of in two ways: as spirituality and morality. Spirituality is essentially man's relationship to Deity, his upward reach—his awe, reverence, worship and adoration before the holiness of God and his faith and trust in, and his love and service to the Most High. Morality is essentially man's relationship to his fellow man, the horizontal plane on which men are persuaded to practice justice and impartiality, decency, love and compassion one towards another. The scriptures contain several great summaries of religion in terms of spirituality and morality inseparably linked together. One recalls the Ten Commandments, the first four declaring man's obligation to God, the last six stating man's

¹(For Course 10, lesson of July 8, "Who Is My Neighbor?" and lesson of July 15, "The Full Measure of Service"; for Course 14, lesson of July 8, "Jesus Teaches the Disciples"; and for Course 18, lesson of July 8, "Love," lesson of August 5, "Service," lesson of August 26, "Brotherhood," and lesson of September 23, "Mercy.")
²Quoted by Richard C. Cabot, *The Meaning of Right and Wrong*, 1936; The Macmillan Company, New York; page 5.

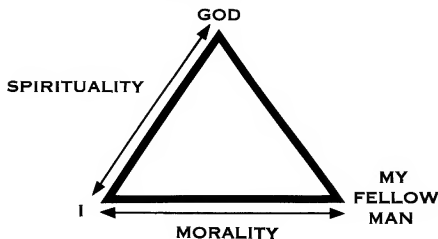


Contemplate the sincere act of goodness as a child gives to an elderly lady a flower — a gesture made not for reward, but simply to see the joy in her friend's eyes.

mysteries, and all knowledge; . . . and have not charity [love], I am nothing." (1 Corinthians 13:2.) "Woe unto you, scribes and Pharisees, hypocrites!" said Jesus, "for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment [justice], mercy, and faith: *these ought ye to have done, and not to leave the other undone.*" (Matthew 23:23.)

The relationship of spirituality and morality to each other is also a fascinating theme to contemplate. Each is so enriching to the other and also so vital to the religious life. Spirituality—man's relationship to God—is unique to religion. It gives a man hope, faith, trust, and meaning for his life. Morality, on the other hand, while it is not unique to religion, has received great emphasis. Without it religion is as "sounding brass or a tinkling cymbal," and "putting trust in dead works." Indeed, one of the hardest things for "religious" people to learn is that without high morality there can be no deep spirituality. Man cannot love God while hating, ignoring, or cheating his fellow man. Nothing is more persistently and repeatedly taught in all scripture than this.

It may be illustrated with a triangle as follows:



responsibility to man; and also the Saviour's great summary of the Law and the Prophets, all of which hang on the love of God and the love of neighbor. Nowhere is this twofold character of religious living more beautifully stated than in the words of Micah:

Wherewith shall I come before the Lord, and bow myself before the high God? . . . He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? (Read Micah 6:6-8.)

Spirituality and morality are primary in religion. Theological beliefs and church ordinances, meetings, and activities have value in the life of the individual only when they lead him to love God and Christ and to practice justice and mercy among men. Devils know that Jesus is the Christ. "And though I have the gift of prophecy, and understand all

The Creator loves my fellow man as He does me, no more and no less. How, then, can He hear my prayer or accept my homage and my offerings if I am at the same time hurting His other children? How would you feel if a neighbor, whom you knew was mean to your children, praised you to your face at the front door? God is moral by nature, a God of justice and mercy. And, therefore, no man can serve Him acceptably unless he, too, is trying to be moral in his human relationships. An agnostic, or even an atheist, can achieve a rich measure of good-

(Continued on following page.)

ness without spirituality. But let it be said again and again that without morality, spirituality is as a log riddled by termites.

On the other hand, a genuine spirituality—a real faith in Christ, a deep love of God, and the abiding influence of the Holy Ghost in one's life—would so change a man's life that he could not help but practice goodness. In the Book of Mormon we are told of one of the rare episodes in human history when men lived in peace with each other—when "... there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, . . . no robbers, nor murderers, neither were there Lamanites, nor any manner of -ites; . . ." It was "... because of the love of God which did dwell in the hearts of the people." (4 Nephi 16, 17, 15.)

What Is Goodness?

Thus far we have stressed the emphasis on goodness in religion without stopping to define the word carefully. Jesus told men in no uncertain terms, "Thou shalt love" and "Blessed are the poor in spirit" and "seek ye first the kingdom of God," but the philosopher in man still asks the question, Why should we do these things? What makes humility, meekness and love good?

One quick and easy answer that has considerable merit is this: These Gospel principles are good because they are the commandments of God, who is righteous Himself, and who knows best. In faith man should rely upon the divine word. This is one good step but not the final step in our quest to understand goodness. The Restored Gospel takes us further along the path.

Life itself is the supreme good in the universe. Life is not mere existence in a biological sense, but a qualitative kind of existence in which man comes to learn and know his full potentiality as a human being and as a child of God. The greatest value in the universe is the person. And those things are good and best which most effectively help persons to realize their full development.

If the reader agrees, he will still ask the question: How does one know what self-realization means in the life of man? Is not this talk about self-fulfillment rather vague and meaningless, when man in his present state is so limited in his conception of a full life? The answer of the Restored Gospel is helpful. God, the Eternal Father, is the greatest Person in the universe. He knows the meaning of life at its best and in its fullest. In His great love for His children, He is seeking to lead them to the kind of life which He knows.

And this is life eternal, that they might know

thee the only true God, and Jesus Christ, whom thou has sent. (John 17:3.)

For behold, this is my work and my glory—to bring to pass the immortality and eternal [Godlike] life of man. (Moses 1:39.)

Eternal life is usually used in this qualitative sense, meaning Godlike. If man is a child of God, created in His likeness, then he was made to become more like his Father. Anything that helps him to progress in this direction is good; anything that in the long run hinders this development is not good.

How can man know more about the goodness which characterizes the life of God? This is where the Gospel plan gets into the picture. Christ came to earth to reveal to men, both in His life and in His teaching, the attributes of God, the Father. In their character, purpose, and power, the Father and Son are one. When Philip asked Jesus to show them the Father, He answered:

... Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; . . . (See John 14:6-11.)

Jesus Christ came to earth to redeem men from the grave and from sin. Because His atonement was completed, redemption from death is automatic; redemption from sin involves participation by man. Jesus came to teach man what is good and to give him the faith to accept and live accordingly. Christ came to teach man the laws of his eternal nature and being—the spiritual laws of life by which man may realize himself and find increasing and everlasting joy.

Thus the principles of the Gospel are not arbitrary commandments imposed upon man, but the very laws of man's spiritual and eternal growth. They are good because they help men to attain unto self-realization — to abundant, meaningful living wherein "they will hunger not, neither thirst" for deep joy and satisfaction.

Christ's Concept of Goodness

What in the life and teachings of the Saviour are the supreme moral values, the essence of goodness? Space will permit only a suggestion. In *Matthew 6*, Jesus warned His disciples against the pursuit of material things as the supreme good. In fact He advised them not to be anxious about what they should eat or drink or put on as clothing. Life is more than meat. Elsewhere He warned against seeking rank and station among men, for the first shall be last and the last shall be first, and he that would be greatest among men should be the servant of all. The quest for goodness does not lie, according to Jesus, in the things in which most men today are anxiously engaged.

Goodness in the teaching and example of Christ, it seems to the writer, may be reduced to two supreme moral values: *integrity* and *love*. All other moral values appear to be manifestations of these two. The first is more personal and the second more social in character.

Integrity means wholeness, oneness, completeness. It implies that one acts without ulterior motives, without guile or deception, with singleness of purpose and with full purpose of heart. Integrity presupposes sincerity, humility, repentance, meekness, and a hunger and thirst after righteousness for its own sake. Integrity is the fruit of living the first four beatitudes. It gives to an individual inner strength and peace of mind, enabling him to bring his whole person and power to bear on any issue.

Integrity presupposes purposes and convictions. One must believe in something, stand for things and be committed whole-souled to goals, ideals, and principles, to have a genuine sense of integrity. A divided, indecisive, noncommitted person has little soul to call his own. A person without principles and goals to give his life inner form and structure has been called "a mush of concession" by Richard C. Cabot.² Christ's remark to Peter, in this connection, is interesting: "... When thou art converted, strengthen thy brethren." (*Luke* 22:32.)

The mother of the social virtues is love. And while integrity has a strong masculine character, love suggests the finest qualities of a feminine virtue. The Book of Mormon speaks of justice with masculine and mercy with feminine pronouns. (See *Alma* 42:24.) Most of the Christian virtues which express themselves in person-to-person relations are manifestations of brotherly love: kindness, patience, gentleness, long-suffering, mercy, forgiveness, giving, helpfulness.

Love is the epitome of virtue, the highest expression of goodness, the supreme good. Nothing is quite so deep in the Gospel plan as Deity's love for man. "For God so loved the world that he gave his Only Begotten Son," who loved men, all men, even to the point of suffering and dying that they might be drawn unto Him and find eternal life. God has many attributes. He is creative, intelligent, righteous, and loving. Among them all, none is greater, if as great, as His love.

Certainly in the Gospel plan for man, love is at the very core. Integrity is essential, a prerequisite to love. And so without sincerity, honesty, humility, and meekness, the self is not whole and not free to love. But love seems to be the greater virtue. Only in and through love can man find himself and realize himself most fully.

And what is love? Here again man cannot know fully. To learn it is still a quest. It is an unselfish desire for the well-being of other people. It is impartial, constant, freely and spontaneously felt and expressed, and may be unmerited by the recipient. Noncalculating, it will not stop short of sacrificing, even of life itself.

In short, the good life is one in which integrity and love are both increasing. These alone are not the whole of life, but they are the highest expression of goodness in the Gospel of Jesus Christ.

Goodness Is Self-authenticating

Some persons, both within and without a religious affiliation, look upon goodness as a means to an end, as a kind of price one pays for salvation or glory in the world to come. This is a tragic misunderstanding. Virtue is never virtue if it is a means to an end. If one is "honest," for example, out of fear of being caught or out of hope of reward, he is not honest but only afraid or covetous of a reward. No one can love his neighbor *in order to gain* the celestial kingdom. He must learn to love his neighbor *purely for the sake of love*—and then he will feel comfortable in the kingdom of Christ.

Goodness is not a means to salvation, it is salvation—it is a most significant part of the life of man and of Deity. Without it, man is meager in self-realization. With it, life is rich in strength, meaning, and joy.

The Quest for Goodness in the Restoration

The quest for goodness is basic in the Restored Gospel of Jesus Christ—both in its teaching and in the life of the Church. It must never be neglected nor overshadowed by other interests such as theology, proselyting, ordinances, or Church activities—as important as these are. To Latter-day Saints the Gospel has little meaning except as it is translated into Christian living in the lives of individuals.

Christ Himself came to redeem men, not in their sins, but from their sins. (See *Helaman* 5:10.) He brought about means unto men that they might have faith unto repentance. (See *Alma* 34:15, 16.) Baptism in no wise substitutes for goodness, but is men's whole-souled witness. . .

... *That they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, . . .* (Doctrine and Covenants 20:37.)

(Concluded on page 250.)

²In his *Meaning of Right and Wrong*, page 74.

WHOM THE LORD DESIRES



by Elder Alvin R. Dyer, Assistant to the Council of the Twelve and former president of the European Mission

ONE of the rich, continuing experiences which came out of my assignment to preside over the European Mission concerns the expansion of the translation program of the Church in the eight languages of these ancient lands. The Spirit of the Lord frequently attended the finding and calling of dedicated people who actually accomplished the translation of the manuals and textbooks for these mission Sunday Schools and other organizations of the Church, thereby providing available classroom material for all ages in the various languages.

Many of these translators are recent converts to the Church. Time and time again, as the need would arise, the Lord, through the missionaries, touched the hearts of those who were to be called.

My thoughts at this particular time dwell on the conversion of Immo Luschin-Ebengreuth and his family. Brother Ebengreuth is a master of several languages in addition to German and has filled many assignments as an embassy translator for various foreign embassies in Vienna, Austria. Today he is the president of the Graz Branch in the Austrian Mission and also serves as a translator of textbooks and manuals from English to German. He and his wife and family are all active and strong in the Gospel.

Their conversion indicates how the Lord prepares those whom He wants in His Church.

After more than five years' participation in the Second World War, and a subsequent 15 months in the custody of the British Army, Immo met and married his lovely wife.

Several years of marriage passed, during which time they went to confession and communion, read the Bible and accompanied their children to regular masses before there arose in their minds some doubts as to the efficacy of their way of religion. Always

given to serious thought on many subjects, their first doubt was attached to their church's concept of the continuity of the marriage covenant. As they prayed and studied the Bible further, other doubts were felt. The lack of coherence in the concept of child baptism; the appearance of class distinctions within the church; the repetitious confessions in the priest's box for the same sin, while knowing it would be committed again. These problems and others filled their minds with such doubt that they could no longer accept the tenets of their espoused faith.

From Immo's own story in a letter to me, I quote the following:

As I was working in my workshop, two young men in black business suits, which were quite wet from the rain, rang the bell. Upon my inquiry, I was asked to listen to them for a short time, for they had a very important message for me. They said something about a certain Joseph Smith and some Latter-day Saints. I gave them my rebuttal from what I knew about these out of our encyclopedia, which was not at all favorable. I was pretty rude and cynical; indeed I ridiculed their broken German and asked them to recite in English, which they did not.

Suddenly I realized how poorly they were dressed and how hungry they looked. I saw what it must mean to them to go from door to door in a foreign country where they did not even understand the language. . . . So I asked myself: What force is driving them, that they can endure all that? This curiosity and some sense of commiseration, for I could not very well offer them clothing or food, made me consent to an appointment for the following Monday at my office, where I would be completely alone, it being the time of vacation. They tried to force me to take some booklets, which I refused. Later on, long after they had gone, I saw that one of them had dropped one of his booklets on the ground; I picked it up out of the mud. That night I read it: JOSEPH SMITH TELLS HIS OWN STORY.

There followed after this first contact a number of appointments, which gave Brother Ebengreuth

(For Course 6, lessons of September 9-30 on missions and missionary work; for Course 10, lesson of July 15, "The Full Measure of Service"; for Course 18, lesson of August 5, "Service"; and for Course 25, lesson of August 19, "Missionary Work in the Lives of LDS Youth.")

the opportunity to raise the question of the doubts which he and his wife had felt in their own church. Upon their next appointment, he abruptly broke off the words which the missionary was speaking and said the following:

"Now, gentlemen, I don't want to offend you. I have read about your precious Joseph Smith and his own story. But before we go on, I should like to ask you a few questions."

"Well," they said, or rather the one in charge of everything, who called himself Lowell F. Bryner, "let us take everything in the right order. Whatever you have to ask will be answered in its due course."

"Now listen," I told them, "We can save a lot of time. You answer my questions, and if the answers are satisfactory to me, we will proceed. If not, well, there are some clever persons who will be making their exit."

The missionaries were a little fearful of the questions and of their ability to answer them in the language. But since Brother Ebengreuth had requested it, they could do nothing but listen to his questions. His first one reflected one of the doubts that he and his wife had expressed concerning their own church:

During our matrimony, my wife and I have both felt that we should also be together in heaven, even though we failed to see at the moment how this is possible. Which stand do you, or rather, does your Church take?

At this first question the missionaries were greatly relieved and were able, of course, to give the beliefs of our Church concerning this matter. On the next occasion of their visit, which was two days later, he put to them the question of his second doubt as follows:

If a child were born, and, without even a chance of being baptized, died, why should it be condemned to go to the kind of hell my church had devised for it? I simply cannot bring myself to believe that my Father in heaven can be as cruel and as unjust as all that. What is the transgression of Adam to me? I never had a chance to disapprove of anything our first progenitor might have perpetrated. By the way, do you really think God tempted Adam knowingly to bring about his own fall? This would have been, rather a "Pontius Pilate" sort of behavior wouldn't it?

The missionaries, with broad smiles on their faces, were able to answer Brother Ebengreuth so effectively that he was well pleased and, out of gratitude, decided to listen to them further. Upon this occasion they testified to him that the Church of Jesus Christ of Latter-day Saints was the only true Church upon the earth and that it had in it the original organization which Jesus Christ had set up for the administration of His work and that Joseph Smith was a prophet of God.

Upon the occasion of their third visit they knelt in prayer and then conveyed to the Ebengreuths the teachings of the Church concerning the God-head, which was testified to by both missionaries. But, following this, Brother Ebengreuth again posed a question which had been a source of doubt to him and his good wife in their own church. These are the exact words of their third question.

Do, in your Church, the rich and the poor have the same opportunity to reach their salvation or not? Think, take your time, and answer me absolutely truthfully, I beg of you!

These questions had proven to be of such a startling nature and so conducive to answers that would reflect the basic message of our Church that the missionaries then asked Brother Ebengreuth if he had had some contact with the Church before. He exclaimed that he had never talked to any Mormons before. Following this, a fourth question was asked, and this is quoted here as it was asked of the missionaries.

In my and my wife's opinion, it is a great sin to confess a transgression, to promise to repent of it, knowing at the same time that one shall commit it again and again. Should not, as we see it, true repentance consist of: being sorry, the restitution, the promise of never to do it again, and then the asking of God's forgiveness?

To this question, one of the Elders immediately answered, "Why, these are our teachings."

Following the answer of these questions and the contact which the missionaries had with Brother Ebengreuth over a few weeks' period, Brother Ebengreuth and his wife discussed these matters between themselves very sincerely and came to the conclusion that they had not found a single answer which the missionaries had given them that was contradictory to what they knew to be true. There followed thereafter the reading of various booklets and the Book of Mormon, which Brother Ebengreuth read in the course of two nights. They then gave him the Doctrine and Covenants and the Pearl of Great Price, which he read in three more nights. All of these, of course, were English editions, a language which he speaks and understands very well. He also read *Eine Einführung ins Evangelium (An Introduction to the Gospel)*, by Dr. Lowell L. Bennion, which has been translated into German. This he read in two nights. After all of this, as he and his wife discussed the matter they exclaimed:

It is wonderful. Here are nearly all of the answers to our questions, and what is still more wonderful, they turn out to be just what we wish them to be. Now we are free to follow our own train of thought, if we have the feelings that we are on the
(Concluded on page 233.)

A Converter of Souls

by Russell C. Harris

I HAVE talked with people who are critical of the Book of Mormon. Many of them have never read it. If there were nothing else unique about the book, this would make it so. What other work would a thinking person presume to criticize without first having read it? The only way to test its truth is to try it.

Fifteen centuries ago, the last of the prophet historians wrote:

... When ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost. (Moroni 10:4.)

Without being able to explain it, people experience the fulfillment of the promise. A lady wrote, "The strangest thing to me about the Book of Mormon is the fact that when I read it, I knew it to be true. I don't know why I knew it. I just did. I have two books now instead of one—the Holy Bible and the Book of Mormon. My children are my dearest of worldly possessions. If I could have one wish for them granted, I would wish that they might be one of you and live among you. This most likely will never be, but I would have it so if I could."

A wife, whose husband was transferred overseas by the Air Force of the United States of America, was advised by the medical department to settle in a high, dry area. She chose Salt Lake City and moved into a home near a ward chapel. She watched people pass to and from Church. Her 5-year-old son followed other children to the meetinghouse and she eventually went there to Sunday School. Although she believed her Protestant religion, there were certain doctrines which she felt should "go a little further—things still unanswered and unexplained."

At Sunday School she heard repeated references to the Book of Mormon. Although not really anxious or willing to read the book, she felt she should know

something about it. Telling herself it was probably no good anyway, she secured the least expensive copy available.

"One night," she said, "prepared to be antagonistic and with hardness of heart, I began to read." Far into the night she consumed page after page, finishing the book the following morning. She was forcibly impressed by "the ring of truth about all the stories in the record—my, what a story!" She knew it was true. She is now an active member, and so is her husband.

While on vacation, a man and his wife visited the minister of their church in a California town and were offered the use of his library while they were in the city. They selected certain volumes; and, when they noticed a copy of the Book of Mormon, the husband derisively recommended that they take it. The wife replied that she had no time for trash, but pursuing his intended joke and without her knowledge, the husband took the book to their hotel. One day when she had read everything else that they had borrowed, she picked up the book and commenced to read. Telling me her story, she said, "When I read the first chapter, I knew it was true."

She finished the book and spent the following year trying earnestly to hold on to her traditional beliefs. She and her husband were among the leaders of their church group, and she had no wish to upset her home nor her religious affiliations. She matched her strongest beliefs against the teachings of the Book of Mormon and the Church. She described to me her discomfiture at seeing her erstwhile convictions undermined one by one. After a year, she announced to her son and her husband that she intended to join the Church. Her husband accepted an overseas assignment with a legal department of a United States agency and left without inviting her to accompany him, although he had theretofore made special arrangements for her to do so. Her son, with whom she had such a close bond, became estranged, and each went separate ways—she to Salt Lake City. Still an active member, she has since returned to her home, but whether to her husband and son, I do not know. When some people are fully convinced of the truth of the work, they make whatever sacrifices are necessary to live the teachings.

The title page of the book announces its compelling message: "... to the convincing of the Jew and Gentile that Jesus is the Christ. . ." A letter came from Ohio, presumably from a Gentile who recognized this message. It said, "A young man of our village visited your city and brought back a Book of Mormon. This he gave me to read, but I soon discovered that it is not to be read but to be

(For Course 28, lessons of September 2-16, "The Book of Mormon"; and for Course 6, lesson of September 16, "The Missions in North America," and lesson of October 21, "The Book of Mormon—the Word of the Lord.")

studied; so I am writing to see if it is available. I was much impressed by what I read. It is most refreshing to study anything that upholds the deity of Christ in this day of apostasy and chaos."

A newly baptized Gentile convert sent copies of the book to his Jewish neighbors. A certain father to whom it was sent was not interested; but his son, home on leave, read it. His first thought was: "Here is another witness for Christ—a witness outside the Bible." He could not put it aside. Upon leaving the service, he came to Salt Lake City and spent months in search of this treasure which Jesus said man would sell all that he has to obtain. Finding it, he joined the Church.

At my request, a recent convert wrote of the disappointments she and her family had experienced in trying to find a church upon which to agree. The father stopped attending a church where he felt the people were more concerned with money and position than with religion and where some considered themselves superior to others. "I kept trying to keep the children in Sunday School, but it was hard; and I wished so much we had a church where we could all be happy. I had no idea what church

it could be; in fact, I considered it a near impossibility, but I never gave up pursuing the thought that we could never be supremely happy without attending church. The children were growing rapidly, and often I felt I had come to a dead end in disciplining them.

"Months before we took our vacation, I prayed that if only one good thing should come from it, it would be a better means of rearing our children. Somehow I felt this help would come to us in the form of a book, but I never dreamed it would be the Book of Mormon. By chance, my husband and I toured Temple Square. We became so thrilled that we decided we would like to read the Book of Mormon to learn more about this religion which seemed to touch us so deeply. We and our daughter joined the Church, and what great happiness we know! Also, my brother and his family saw the great beauty in the LDS religion."

The reading of the Book of Mormon can change the lives of Church members and nonmembers alike. To all, the promise is the same: "... by the power of the Holy Ghost ye may know the truth of all things." (*Moroni 10:5.*)

WHOM THE LORD DESIRES

(Concluded from page 231.)

right path; and we need no longer have pangs of conscience for believing things which are contrary to the doctrines of our church.

When the missionaries returned again and were to set the date for baptism, they found that the wife of Brother Ebengreuth, who was practical where he was enthusiastic, began to ask questions as to what would happen to them and to their children and their friends and their way of life. And what would their mother and father think?

The traveling elders had come with the missionaries to assist them in arranging the baptismal date. One of them, Elder Robert W. Daynes, at the proper moment rose to bear his testimony concerning the

feelings of Sister Ebengreuth. He told them exactly what they wanted to know. He told them that the Mormons are normal people; that they are probably happier than most other people; that life changes for the better if you bring yourself to take the important step; that Mormonism is not a religion to be put on like a black suit on Sunday, but rather a way, the way of living this life; that Mormonism is a challenge to everything which is good in man; that it takes courage to be a Latter-day Saint because the goal is very high and the grade is very steep.

Following this meeting, Brother and Sister Ebengreuth gave up smoking, alcohol, coffee and tea. In August of 1960, Brother Ebengreuth was baptized into the Church. His wife followed him two weeks later; and the older children, after three months of instruction, were baptized in December of the same year.

In the relating of this experience it is interesting to note how the Spirit of the Lord operates at just the right moment to assist in bringing those into the Church whom the Lord desires as members. Without the companionship of the Spirit, and without the exercise of this power, the missionary would be wholly lost.



◄ Members of the Ebengreuth family as they are pictured left to right: Diethelma Luschin-Ebengreuth, Astrid Gero, Immo Luschin-Ebengreuth, Iris, and Hanno.



OT 50

ERIA

JOEL

His Message Is for Us

Alas for the day! for the day of the LORD is at hand, and as a destruction from the Almighty shall it come.

—Joel 1: 15.

One speech alone has been preserved, one message only from the Prophet Joel. It tells of his vision of the day of destiny when all nations shall be gathered in the "valley of decision." It promises that ere that day comes, the Spirit of the Lord shall be poured out upon all flesh. It indicates that some people will be guided by that Spirit to turn unto the LORD and find deliverance, while others will oppose it and go down to doom and destruction. It tells of the peaceful kingdom to come at last upon this earth.

Who Joel was, where he taught, or what he prophesied besides this, we do not know. That he lived in the crisis days of Israel, like the other Old Testament prophets, is apparent. But we do know that his message is significant for us. We have a warning from the angelic herald of our dispensation, who spoke to young Joseph Smith in 1823. Joseph tells us that the angel Moroni "... quoted the second chapter of Joel, from the twenty-eighth verse to the last. He also said that this was not yet fulfilled, but was soon to be. . . ."¹

The essence of the message of the prophecy of Joel is found in the passage that he quoted:

And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.²

Who are the people of this "remnant" in Zion and Jerusalem? They are they who are to be gathered as foreseen by all the prophets to fulfill finally the mission of Abraham and his descendants through Israel.³ They are the heirs and descendants of those who were scattered long ago in the days when the prophets such as Joel were called to warn them.

In those days the locust plagues, the armies from the north, the wind and weather and the failing fertility of the fields caused the Israelites of old to suffer, but they did not repent — or if they did, it was temporarily. The Assyrian army was not stayed and ten of the tribes were captured, enslaved, scattered, and lost. Later the tragedy was repeated in Judah; the Babylonian army swept over, and Judah went to captivity. The experience of Israel was as a prototype of the cleansing of the

world in the "day of the LORD" in the fulness of the times of the gentiles when the wicked of the world who still reject Him shall be rejected and removed.

But a remnant shall be left in the last days as in former times. Those who will hearken, turn, and supplicate the LORD, rending their hearts and not their garments, showing repentance that is real, and not merely for show, shall know that God is "gracious and merciful, slow to anger, and of great kindness." They shall find that he can change imminent doom to salvation.⁴ So it shall come to pass in the last days in the time of the harvest that all unbelieving peoples ("the heathen") shall be brought to "the valley of decision" and to the "valley of Jehoshaphat" (Judgment of Jehovah). They who have not heard of Him or have heard and not believed shall be warned and challenged. Against those who take up arms the LORD shall lead His "army."⁵ The opponents, typified by Edom and Egypt of old, shall be left desolate for their violence against those who serve the Lord.

Then the gathered of the Lord from the nations whence He has called them, who have called upon His name⁶ and have been saved from wars and cataclysms,⁷ shall find fertile fields once more where they may live in peace and plenty.⁸

Such is the vision of the ancient prophet Joel. His name means "Jehovah is God," and his message is that Jehovah reigns.⁹

For the crises of our times as for other times he says:

Therefore also now, saith the LORD, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness. . . .¹⁰

In the valley of decision we are challenged, and we must decide whether for Him or against Him we will go.

—Ellis T. Rasmussen.

¹ Joseph Smith 2:41. Italics ours.

² Joel 2:28-32.

³ Isaiah 54, 55, 56; Ezekiel 37, 38; Jeremiah 32, 33; Hosea 13, etc. Many prophets speak of the fulfillment in the last days of Israel's mission to the other peoples of the world. The basic mission call may be read in Genesis 12:1-3, and in Abraham 2:6-11.

⁴ Joel 1:14, 2:12-14.

⁵ Compare Joel 2:11; 3:16-21.

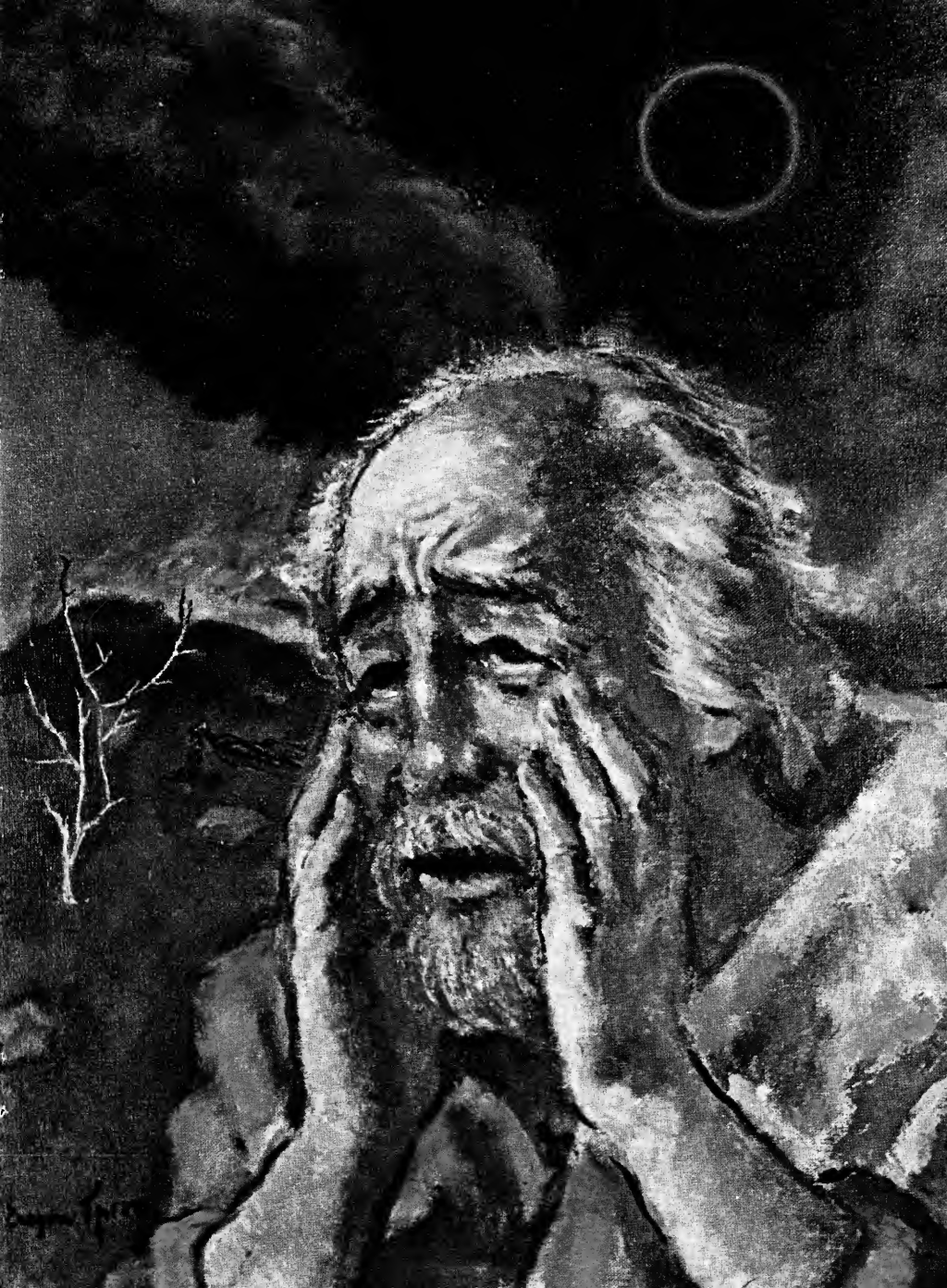
⁶ Joel 2:32.

⁷ Joel 2:30-32; compare Doctrine and Covenants 29:7-11, 14-15; 45:39-43.

⁸ Joel 2:21-27; compare 3:17, 18. See also Amos 9:14, 15, and Isaiah 11:6-17:25; Doctrine and Covenants 133.

⁹ "LORD," all in capital letters, is found in the English version of the Bible wherever "JHVH" (i.e. Jehovah) occurs in the Hebrew Bible.

¹⁰ Joel 2:12, 13. The last clause of the passage is omitted because it is not well translated, according to the Hebrew text and as compared to the Inspired Revision. But the intent of the message is carried by the portion quoted.



THE PICTURE

A moment of truth — a sign of impending judgment — seems to be painted by artist Spiro in this earth-scorched, sun-blackened scene. The prophet's anguished concern for his fellow men is expressed in his face.

And now, in these latter days, surely "the day of the Lord is near. . . ."

—*Virgil B. Smith.*



OT 49



OT 50



OT 48



OT 45



OT 46



A FLANNELBOARD STORY

SAMUEL

a child who served the Lord

by Marie F. Felt

LONG, long ago, on the most wonderful night that the world has ever known, an angel spoke to some humble shepherds on a hillside; and this is what the angel said:

... Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord. (Luke 2:10, 11.)

This wonderful new baby of whom the angel spoke was God's own son. Jesus was God's gift to the whole world. With him came love and joy and gratitude. This is what other babies bring with them when they come here. They make any home happier, sweeter, and dearer because they are there.

Hannah loved children and wished more than anything in all the world that she could have a baby. When she would see happy mothers with their precious babies pass her door, she felt sad and would often cry because she had none. She did have a kind, good husband named Elkanah, a fine home, and many wonderful friends; but that was not enough. She wanted a baby, too, and often prayed that God would send her one.

The Bible tells us that, "... this man [Elkanah] went up out of his city yearly to worship and to sacrifice unto the Lord ... in Shiloh. ..." (1 Samuel 1:3.) Shiloh, just north of Jerusalem, was where the temple of the Lord was located at that time. With him went Hannah and Peninnah, his other wife, and her children. In those days it was customary for men to have more wives than one; and Elkanah had two, Hannah and Peninnah.

At such a time, Hannah was sad. She had no

children to take with her to the temple of the Lord. [End of Scene I.]

One day, while they were in Shiloh, Hannah hurried away from the others "... after they had eaten ... and ... had drunk. ..." She went alone to the temple of the Lord to ask a great blessing of Him. Even as she knelt in prayer to ask Him for a baby boy, she wept, so sad was she. And she made a vow, which is making a promise, and she said, "... O Lord of hosts, if thou wilt indeed look on the affliction [distress] of thine handmaid, and remember me, and ... wilt give unto thine handmaid a man child [a baby boy], then I will give him unto the Lord all the days of his life, ..." (1 Samuel 1:9, 11.) That meant that she would take her baby to the holy temple at Shiloh to be one of God's servants as soon as he was old enough, and also she would leave him there to serve God all the days of his life.

Now Eli, the priest of the temple, "... sat upon a seat by a post of the temple of the Lord." He saw Hannah and noticed that she was weeping. He could see her lips move although he could not hear what she was saying. "And it came to pass, as she continued praying before the Lord, that Eli marked [noticed] her mouth ... she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought that she had been drunken. ...

"And Hannah ... said, ... I have drunk neither wine nor strong drink, but have poured out my soul before the Lord. ...

"Then Eli answered and said, Go in peace: and the God of Israel grant thee thy petition that thou hast asked of him.

"... So the woman [Hannah] went her way, and did eat, and her countenance [the expression on her face] was no more sad." (1 Samuel 1:9, 12-18.)

When God makes a promise to anyone, He always keeps it; and He did this with Hannah. He sent her a precious little baby son. Both she and

(For Course 8, lesson of September 30, "Samuel, the King Maker"; for Course 2, lesson of July 29, "Our Heavenly Father Answers Our Prayers"; and for home use.)

Elkanah were very grateful to Him for this wonderful gift. They called him Samuel. [End of Scene II.]

The next year when "... Elkanah, and all his house [family], went up to offer unto the Lord the yearly sacrifice, ... Hannah went not up; for she said unto her husband, I will not go up until the child [Samuel] be weaned, and then I will bring him, that he may appear before the Lord, and there abide for ever.

"And Elkanah her husband said unto her, Do what seemeth thee good; ..." (I Samuel 1:21-23.)

Hannah was true to her word. As soon as she had "... weaned him, she took him up with her, with three bullocks [young bulls], and one ephah [which is a Hebrew measure equal to about a bushel] of flour, and a bottle of wine, and brought him unto the house of the Lord in Shiloh: ..."

As soon as she saw Eli, "... she said ... I am the woman that stood by thee here, praying unto the Lord. For this child I prayed; and the Lord hath given me my petition which I asked of him:

"Therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord. ..." (I Samuel 1:24, 26-28.) By doing this Hannah was keeping the promise that she made to the Lord when she first prayed that He would send her a baby. Now she wanted Samuel to serve Him well in the temple as she had promised that he would. [End of Scene III.]

Samuel did serve well. The Bible tells us that he "... ministered [served] before the Lord, being a child, girded with a linen ephod [which is a Jewish priestly robe or garment]." Samuel willingly did all the things that were asked of him, and God was pleased with him.

Hannah, too, was pleased with Samuel. She thought about him every day, although she now saw him but once a year. The Bible tells us that each year "... his mother [Hannah] made him a little coat, and brought it to him ... when she came up with her husband to offer the yearly sacrifice." (I Samuel 2:18, 19.)

One year when Elkanah and Hannah went to the temple, Eli, the high priest, gave them a special

blessing. It was that God would send them other children to love and care for as they had loved and cared for Samuel. This great blessing came to them "... for the loan [of Samuel] which is lent to the Lord." With great joy in their hearts they left Shiloh and "... went unto their own home." (I Samuel 2:20.)¹ [End of Scene IV.]

How To Present the Flannelboard Story

Characters and Props Needed for this Presentation Are:

- Hannah, standing. (OT44.)
- Hannah, kneeling in prayer. (OT45.)
- Elkanah, standing. (OT46.)
- Eli, sitting. (OT47.)
- Samuel as a baby. (OT48.)
- Samuel as a young boy. (OT49.)
- Three bullocks, an ephah of flour, and a bottle of wine, which Hannah takes to the temple. (OT50.)
- A coat which Hannah takes to Samuel in the temple. (OT51.)

Order of Episodes:

Scene I:

Scenery: A room in Hannah's home (gray walls, a dirt or stone floor, a bench and a table).

Action: Hannah (OT44) is weeping. She has just seen her neighbor women with their babies pass by. Elkanah, her husband (OT46), comes in and tries to comfort her but is unsuccessful.

Scene II:

Scenery: Inside the temple at Shiloh. Light colored walls. Two pillars that go from the ceiling to the floor. A bench upon which Eli sits.

Action: Hannah is praying for a baby. (OT48.) Eli, the high priest (OT47), sees her. Hannah tells him why she is there. He promises her that the God of Israel will give her what she is asking for. Hannah returns home. A baby boy, Samuel (OT48), is born to Hannah and Elkanah.

Scene III:

Scenery: Same as Scene II.

Action: Hannah (OT44) with the child Samuel (OT49) is seen before Eli. (OT47.) She presents Samuel to Eli and tells him that this is the child for which she prayed. She has brought him now to serve the Lord as she had promised. Hannah leaves, and Samuel remains with Eli.

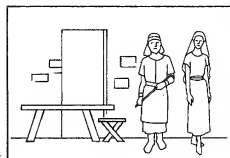
Scene IV:

Scenery: Same as Scene II.

Action: Hannah (OT44) and Elkanah (OT46) come to the temple to see their son, Samuel. (OT49.) Hannah has brought with her a little coat (OT51) that she has made for Samuel. Eli (OT47) blesses them both for their unselfishness and devotion. He promises that God will send them other children.

¹From *Sacred Stories for Children*, by Marie F. Felt. Used by permission.

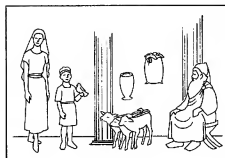
Scene I



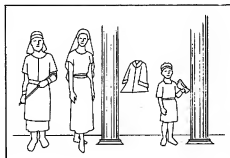
Scene II



Scene III



Scene IV



Led by the Faith of a Child

Many times in the lives of adults, spirits are humbled by the pure, simple, yet deeply real faith of a little child. They are led by a child into a beautiful spiritual experience which strengthens their own faith and brings a loving family even closer together. Such an experience has enriched the lives of Brother C. Derek Harland and his wife, Mary.

BROTHER Harland was assigned to take an important genealogical assignment in England. The trip would take him back to his homeland for a period of about six weeks. Being a faithful servant of the Lord, he accepted the call without hesitation.

As preparations for the journey were being made, Brother Harland realized more each day it was going to be hard to leave his wife and two young children for such a long period of time. He thought of the changes he could see in his children, every day. Then he thought that in that six weeks' time, his 1-year-old son, John, and his 3-year-old daughter, Kimberly, would make great physical as well as mental growth. It became harder and harder to think of leaving them.

The children had grandparents in England whom they had never seen. His wife had not been back to England since they left there to make a home in America. Would it not be wonderful if he could take his family with him and let parents, children and grandchildren get to know each other? This thought came to Brother Harland and would not be erased from his mind. Finally plans were completed and the way opened that enabled him to take his family with him.

Brother Harland had served his country during World War II. While serving in the South Pacific, he contracted malaria. The disease has never been completely cured, and he still has recurring attacks. When these attacks come, he is very ill; and he always knows that there will be a period of at least forty-eight hours when he will have to stay in bed.

One day the family had had a long drive to Birmingham where they were going to spend the night. The next morning Brother Harland was to leave very early to go to London to hold another genealogical convention. He had to drive 90 miles to London and then 90 miles back to Birmingham. But as they arrived at the place they were going to spend the night, he became violently ill. Yes, it was an attack of malaria. He was so ill that he could not

get to the bed without help. In less than twenty-four hours he was to conduct another meeting. Sister Harland did not drive. How would he get there? Sister Harland was too upset over her husband's illness to think of anything but caring for him. Her decision was that she would have to phone one of the officials in London and tell them to postpone the meeting until her husband was well again. She knew this would mean re-scheduling all of the meetings, but she could think of nothing else to do.

She was telling her husband of her decision when 3-year-old Kimberly said, "But Mommie, Daddy can get to London. All we have to do is pray to Heavenly Father, and He will help us." For that moment when father was too ill to think and mother was too worried about him and about helping him to get to his assignment, they had forgotten to pray. But a little child with a pure, beautiful faith did not forget. Because of this, she was asked if she would like to ask that prayer. She did, and the prayer was as simple as this: "Heavenly Father, my daddy is very sick; and he has to go to a convention tomorrow. Please make him well, in the name of Jesus Christ, Amen."

The family was sharing the same room that night. About three o'clock in the morning Brother Harland awakened, and he could not remember ever feeling sicker than he did at that moment. Little Kimberly heard him tossing in bed; and she said, "You are all better now, aren't you Daddy?"

Not wishing to upset her nor destroy her faith he answered, "Yes dear, I am just fine."

About three hours later he awakened again, and he really had never felt better in his life. He was able to drive that long distance and fulfill his Church assignment successfully.

Because of this beautiful, spiritual experience led by a little child, a loving family came even closer together in their appreciation of each other and the blessings they receive constantly from a loving Father in heaven. And also because of this experience, Brother Harland felt very blessed because of the beautiful spirit that was present as he conducted the convention that day in London.

—Claribel W. Aldous.

(For Course 10, lesson of September 2, "Little Children"; for Course 1, lesson of August 26, "We Talk to Heavenly Father"; for Course 2, lesson of July 29, "Our Heavenly Father Answers Our Prayers"; for Course 14, lesson of August 12, "Two Parables on Prayer"; and for Course 26, lesson of September 2, "The Undulating Nature of Faith.")



Superintendents

Budget Fund Sunday, September 16

It costs money to do the many things the Deseret Sunday School Union must do to keep the Sunday Schools of the Church adequately functioning. We have, as of Apr. 1, 1962, 353 stakes in the Church, and it is estimated that the number may reach 400 by the end of 1962. To each of these stakes, in addition to manuals, teachers' supplements, preparation meeting helps, roll books and rather extensive correspondence, etc., must be taken a stake Sunday School Convention each year with its *Convention Instructor*, its film, etc.

These things all cost money.

The First Presidency of the Church has authorized and directed the Deseret Sunday School Union to collect ten cents from each and every member of the Church with which to meet these costs, and has instructed us to keep within our budget.

On July 10, General Secretary Richard E. Folland will have mailed to each of you your stake budget fund quota based upon the membership of May, 1962.

The stake Sunday School superintendent is therefore instructed to have collections made of ten

cents from all members of each ward and branch. Each stake should retain 20 per cent of the amount collected for stake board expenses and send 80 per cent to the General Secretary of the Deseret Sunday School Union at 135 South State Street, Salt Lake City 11, Utah. (Please note this change of address.)

If it would help in making the collection to use envelopes, they may be ordered from Deseret Book Company, 44 East South Temple, Salt Lake City, Utah. They cost 35 cents per hundred and the Sunday School General Board will pay half of their cost.

If the ward bishop would prefer to have the Sunday School budget fund taken from the ward budget, that practice has been approved.

If the bishop concurs, the ward superintendent may collect another 5 cents per capita for ward Sunday School expenses.

It is recommended that the budget fund collection be planned at the August Sunday School superintendents' meeting and so organized that the entire stake collection will occur September 16. If certain stakes would prefer another date, please confer with General Secretary Folland.

—General Superintendent George R. Hill.

Answers to Your Questions

How Should 2½-minute Talks Be Ended?

Q. Is it appropriate for 2½-minute speakers to close their remarks: "In the name of Jesus Christ"?

—Butte Stake.

A. We agree with you that the ending is frequently inappropriate, especially when it is linked, as it frequently is, with the words "Thy Son"; however, we feel that the ending, "In the name of Jesus Christ, amen," should not be discouraged. Rather, emphasis should be made in the teaching of 2½-minute speakers so that their testimonies borne with their talks make the endings appropriate.

Should the Sacrament Gem Be Displayed?

Q. Is it proper to have the sacrament gem printed on a large sheet of paper and to put it in front of the Sunday School members so that they can read the gem during the services?

—Smithfield Stake.

A. We think this has two objections. (1) Esthet-

ically it is not good and mars the beauty of the chapel. (2) It hinders the actual memorization of the sacrament gem, which should be done in the classes. There is more thought given to the gem when it is recited from memory rather than read from a sheet of paper.

Why Not Change Classes when Public Schools Do?

Q. Why does the Sunday School not change classes in the fall as do the Primary, MIA and the public schools?

—Seattle Stake.

A. This question arises frequently. The Sunday School is becoming increasingly world wide, and the generally accepted date for change is the first of the year. Schools do not start at the same time in all countries. Even if there were not the world wide jurisdiction to consider, we would hesitate to change because we believe that the close connection with the local school date would encourage the idea of vacation during the summer.

How Often Should Gem Leaders Be Changed?

Q. In presenting the sacrament gem, can a different person give the gem each Sunday or is it preferable to have one person lead the repeating of the gem several times in succession?

—North Sacramento Stake.

A. The leader of the sacrament gem should give dignity and certainty to the recitation of the gem. It is recommended that the same person lead the sacrament gem several times in succession, to be determined at the discretion of the superintendency. This also will develop in the leader confidence and poise in appearing before the worship service.

Should Gospel Essentials Class Be Changed?

Q. With new converts coming into the Gospel Essentials class at various times through the year, should the course of study be changed to two or three classes for the same group?

—Western Canadian Mission.

A. This problem has been solved by a new course of study on James E. Talmage's book, *A Study of the Articles of Faith*. Each chapter or article is confined to one principle of the Gospel. It is recommended that the course be taught as prescribed.

—General Superintendency.

Memorized Recitations

for Sept. 2, 1962

To be memorized by students in Courses 6 and 12 during July and August and to be recited in the worship service September 2 (taken from *A Uniform System for Teaching Investigators*).

COURSE 6:

(This scripture applies to knowledge of God.)

"Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?"

—John 14:8, 9.

COURSE 12:

(This scripture applies to the sacramental covenant.)

"... This shall ye always do to those who repent and are baptized in my name; and ye shall do it in remembrance of my blood, which I have shed for you, that ye may witness unto the Father that ye do always remember me. And if ye do always remember me ye shall have my Spirit to be with you. And I give unto you a commandment that ye shall do these things. And if ye shall always do these things blessed are ye, for ye are built upon my rock."

—3 Nephi 18:11, 12.

Coming Events

Sept. 16, 1962

Sunday School
Budget Fund Sunday

...

Sept. 23, 1962

Suggested Date to Begin
Teacher-training Classes

...

Oct. 5, 6 and 7, 1962

Semi-annual
General Conference

...

Oct. 7, 1962

Semi-annual
Sunday School Conference

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I heard a friend of mine, a newspaperman, say that one of the most perishable things he could think of was news. I heard another friend of mine say that the most perishable thing in the world was the human soul. This man, a great leader of men, went on to tell about some souls that he knew, souls that went down and down, souls that perished—often from someone's carelessness.

Even as we have seen a beautiful flower suffer from lack of care, or the petals turn brown from carelessness or abuse, so have we seen many a soul wither from lack of love. We have seen souls suffer from carelessness and abuse. We have observed the influence of Satan on the lives of some of our fellow men, and we recall to mind the words of Nephi, "... and thus the devil cheateth their souls, and leadeth them away carefully down to hell." (2 Nephi 28:21.)

There stands before us the memory from the

(For Course 18, lesson of August 5, "Service"; for Course 23, lesson of September 30, "The Calling of a Teacher"; and for all Gospel teachers.)

ARE SOULS PERISHABLE?



not-too-distant past of loved ones and friends, fellow countrymen, whose lives and souls were perishable as they sacrificed for freedom during the last World War. Many were expendable. Many others, perforce, were subjected to the careless, sacrilegious, and obscene talk of others. Unfortunately, many succumbed; their souls were cankered. Indeed, their souls perished. There were others who loved life dearly, who remembered their heritage; and yet more importantly knew the worth of the soul, knew that they were children of God.

Witness this account that came out of the attack upon Kwajalein (United Press, Honolulu, Feb. 8, 1944). The men of the United States Marines were moving in to the beach. As they edged closer, the splatter of machine guns lay a death pattern on the men wading toward shore. Part of the account follows:

Being a war correspondent, my boat was going in behind the first line of men, and we came upon these two wounded Marines in the water. One, from the stain of red around him, we could tell was wounded badly; the other, wounded too, was holding the other's head above water. We picked them up, amidst a hail of shots from shore, then pulled back toward safer retreat to render first aid. The one seemed too far gone to need much help, but the other refused aid until his wounded buddy was attended. But our help seemed insufficient, as we soon realized, and we announced our decision to his comrade. Then it happened.

This young man, the better of the two, bronzed by the tropical sun, clean as a shark's tooth in the South Seas, slowly got to his knees. His one arm was nearly gone, but with the other, he lifted the head of his unconscious pal into his lap, placed his good hand on the other's pale brow and uttered what to us seemed to be incredible words — words which to this moment are emblazoned in unforgettable letters across the doorway of my memory: "In the name of Jesus Christ, and by virtue of the Holy Priesthood which I hold, I command you to remain alive until the necessary help can be obtained to secure the preservation of your life."

Today, the three of us are here in Honolulu, and he is still alive. In fact, we walked down the beach together today, as we convalesce. He is the wonder of the medical unit, for — they say — he should be dead.

How concerned are each of us about the lives and souls of others?

Here is a more recent account of someone's concern for others. In February, 1959, a large airliner with some 73 persons aboard crashed into the East River. A nearby tugboat succeeded in getting nine people out of the water. One of these nine died later.

But do you know what happened to the tugboat captain? About three weeks later, a report came over the radio that this captain had a nervous breakdown. When he was able to respond intelligently to the question, "What caused this collapse?" he described and explained the circumstances of the rescue. Briefly, he stated that when he heard the crash, then approached the scene, he heard the cries of the wounded and dying. He proceeded to direct his men to pull this person out, move the boat over here, throw this lifebelt over there. . . The impact of that awful scene, the soul-piercing cries of the injured and dying, the hands that slipped into the water and did not reappear, the realization that despite his great concern, he had rescued but nine, upset him so, emotionally, that he could not take it; he had a nervous collapse.

Have you ever heard of a Sunday School teacher being so concerned about saving "Johnny's" soul that the teacher had a nervous breakdown?

I ask the question again, as I look over the statistics of average attendance at Sunday School, "How concerned are we about the lives and souls of others?"

The Church, the nation, is made up of individuals, each one a child of God and precious in His sight. Walt Whitman, the American poet, understood this when he wrote these lines:

*I swear I begin to see the meaning
of these things!
It is not the earth, it is not America,
who is so great,
It is I who am great, or to be great —
it is you up there, or anyone;
It is to walk rapidly through civiliza-
tions, governments, theories,
Through poems, pageants, shows, to
form great individuals.
Underneath all, individuals!
I swear nothing is good to me now
that ignores individuals.
The American compact is altogether
with individuals,
The only government is that
which makes minute of individuals,
The whole theory of the universe is
directed to one single individual —
namely to You.*

Our 1962 Sunday School convention theme, "I Am My Brother's Keeper" was intended to remind us of our responsibility to "Remember the worth of souls is great in the sight of God." (Doctrine and Covenants 18:10.) Let us labor diligently to save souls and let not one perish. —Paul B. Tanner.

"God loved us, so He sent His Son"



Senior Sunday School Hymn for the Month of September

"God Loved Us, So He Sent His Son"; author, Edward P. Kimball; composer, Alexander Schreiner; *Hymns* — *Church of Jesus Christ of Latter-day Saints*, No. 178.

For Chorists and Organists:

The music to this sacramental hymn was written originally for the 1948 edition of our hymnbook. It is now quite well known and is being sung in many of our wards, especially those which follow the program of practicing the suggested hymns of the month.

Let us consider first the item of first importance. This is the message, the words, which is the hymn itself. The music is merely that which accompanies the hymn. The words constitute the hymn; the melody is the adornment.

In these five stanzas we have some of the most moving poetry in the whole hymnbook. Read these stanzas, and you will wish to sing all five of them. These words are concerned with ourselves and our relation to our Redeemer, and they prepare our minds to meditate upon the holy sacrament.

Some of the phrases worth bringing to the fore are: "That in His offering I have part," "I . . . learn conduct from the Holy One," "That I remember Him, my Lord." During the practice period the chorister will do well to direct the congregation to think of the text.

Edward P. Kimball, the author, was a fervent Latter-day Saint and is remembered for his many years as organist at the Salt Lake Tabernacle. He was a man not only of great faith, but also of superior intelligence and general culture; therefore, he was able to express his feelings in these exquisite lines of poetry.

May we suggest that the music be taken in a leisurely *tempo*. Observe the metronome marking which indicates a moderate *tempo*, a thoughtful one.

How should you direct the measures with the *fermatas* (pauses)? You may treat all these notes at the ends of the phrases as though they were whole notes. Then you can either beat those measures as though they had three beats instead of two beats, or you can just hold your baton for that extra amount of time.

You will do well to try this out in preparation meeting so that you will be able to do it naturally and by habit. The organists have to do their practicing, and they will appreciate it if the choristers are also duly prepared and well practiced.

The writer sees no difficulties for the organists this time. He wrote it in a way that it should be easy to play. Just play the hymn music in a devotional manner, medium loud only, and playing all repeated notes even though the whole effect should be one of a smooth, *legato*.

What Is a Song? What Is a Hymn?

In the year 1840, in Manchester, England, there was published one of our most important hymnbooks, with a preface signed by Brigham Young, Parley P. Pratt, and John Taylor. The title of this hymnbook was *Sacred Hymns and Spiritual Songs for the Church of Jesus Christ of Latter-day Saints*. This book went through many editions, the twenty-fifth of which was printed and published by the Deseret News Company in Salt Lake City in 1912.

Judging by the title of this book, it would seem that President Young and his co-workers understood the difference between a hymn and a song.

There were no notes of music in this book. The people knew the melodies of such hymns or spiritual songs as they sang, and frequently one melody did service for as many as six different sets of words. The organist or pianist frequently had a private

music manuscript book into which he had written the hymn tunes, together with harmonized accompaniments. For example, Joseph J. Daynes, organist at the old and then the new (the present) tabernacle on Temple Square, had compiled such a book; and this handwritten copy (together with some specially composed interludes) may be found on the shelves of the Church Historian's library.

A song is a set of poetic lines, especially one that is adapted to being set to a melody. A *spiritual song* will have an uplifting or spiritual subject. A hymn is a special kind of song—one that is directed to Deity. The ancient Greeks had their hymns which were directed to their pagan gods, Zeus, Apollo, and others. Our hymns are addressed to the true and living God. When we sing, for example,

(Concluded on page 250.)

Junior Sunday School Hymn for the Month of September

"How Great the Wisdom and the Love"; author, Eliza R. Snow; composer, Thomas McIntyre; *The Children Sing*, No. 38, stanza 6.

The sixth stanza of this hymn tells us specifically about the sacrament, so this is the part we suggest you teach. As you work with this hymn, you have the great responsibility of helping children realize that the sacrament is a very sacred ordinance. They also need to know that the most important part of a Church service is when they partake of these sacred emblems.

To the Chorister:

Interest is keener and learning is faster when there is active participation, so have the children tell in their own words why we have the sacrament. You may also have them suggest what we should do during the quiet, still moments when the bread and water are being passed. Undoubtedly all of this has been discussed many times before; but it must be repeated over and over in different ways so that it will not be forgotten.

It is important that all of this is done briefly, because the interest of the children quickly changes from one thing to another. Children tire easily; but they have a lot of energy, and singing helps them release this energy.

Everyone needs to know when to begin, so the chorister should give a preparatory or a beginning signal. This beat is taken from the conventional beat pattern. A chorister needs to be familiar with the conventional beat pattern as well as with the interval beat pattern.

In this hymn the singing begins

on the fourth count. Therefore, the beginning beat will be on the third count. Because it is a signal which says, "Ready," it is a small movement. Technically this movement is on the last half of the third beat rather than on the entire beat. This signal sets the *tempo* and follows the same direction as the conventional beat children would take. It also lets the children know that they are all to begin singing at the same time.

To the Organist:

It is the opinion of your music committee that only the best music should be used in the worship service. Therefore, after careful study we have recommended several instrumental books which meet this requirement. All of the instrumental music used should be selected from this material.

It is important that an organist know well the instrument that she plays. This, of course, entails hours of practice. Each selection should be carefully studied so the organist will be familiar with the time signature and key signature, and know whether the melody notes are in the right hand or the left hand. These melody notes should be heard distinctly.

It is important that the music used in the worship service be played well and be of high quality. A careful balance should be maintained between both hands so that one hand does not play louder than the other. All of the music should be played at an appropriate *tempo* and with feeling and expression suitable to the occasion.

—Edith Nash.

September Sacrament Gems

FOR SENIOR SUNDAY SCHOOL

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."¹

¹John 17:3.

FOR JUNIOR SUNDAY SCHOOL

Jesus said,

"... My house is the house of prayer: . . ."²

²Luke 19:46.

Organ Music To Accompany September Sacrament Gems

Slowly

Melvin W. Dunn

WHAT SHALL THEY DO



Children gain a certain feeling of pride and happiness as they dress in their best clothes for Sunday School.



As children meet with their friends in Sunday School and sacrament meeting, they develop a love for one another.



Partaking of the sacrament with its promised blessings creates an atmosphere of reverence within the children.

FOUR- and five-year-old children can best be described as active, vigorous, alert, lively, swift, and almost constantly in motion except when asleep.

They are reaching the peak of response to physical and motor drive.

These physical characteristics are essential to growth, management, and control of their bodies. Provisions can be made to meet these needs through the six days of the week.

But what of the Sabbath day? How can children's needs best be met with activities appropriate to this day of worship? The Lord has said:

Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it. (Exodus 20:8-11.)

In these important and impressive words the Lord defined the purpose of the Sabbath day. He planned for rest, relaxation, quiet, meditation, peace of mind, and freedom from work. He planned for a day of worship, spirituality, and love for one another, and a time for learning His Gospel.

Rich shall be the heritage of children who are taught to keep the Sabbath. Their harvest of blessings and joy rests in the hands of parents and teachers who plan and provide for their spiritual guidance.

What are appropriate activities for their Sabbath day? A carefully planned, well-balanced program in Sunday School and in the home can best answer this question.

At Sunday School

Sunday School is a highlight in the lives of young children. Dressed up in their very best clothes they have a special feeling of pride and happiness. Meeting friends, singing together, and learning to pray fills their hearts with love for one another. In silence and meditation they partake of the sacrament. This sacred ordinance with a blessing and a promise creates an atmosphere of reverence and holiness. This atmosphere need not end with the worship service or classroom experience. It should

For Course 2, lesson of September 2, "The Sabbath Is the Lord's Special Day"; and for Course 4, lesson of August 5, "Honoring the Sabbath Day."

ON THE SABBATH???

be maintained and carried over in the home, with the help of parents, throughout the day and the week to come.

At Home

It is said that children learn and become a part of what they live with. They learn through what they feel, see, hear, and imitate in their daily living. This is especially true of the Sabbath day.

At home, appropriate activities for the children might be planned as follows:

1. Helping with the dinner; setting a beautiful table with the family's finest dishes and silverware; arranging flowers for the table; sharing with grandparents, friends, or others; saying the blessing on the food.

2. Telling one another what happened in Sunday School. Parents may answer questions about or clarify concepts of what the children learned.

3. Telling or reading Church and Bible stories; reading poems about the beautiful world; reading prayer poems.

4. Singing hymns and children's Sunday School songs together.

5. Listening to recorded music or stories appropriate to the day, such as recordings by the Tabernacle Choir, or children's music.

6. Looking at family portraits, slides, and snapshots.

7. Going for walks; observing and enjoying the beauties of God's creations.

8. Planning for family night activities: children might help plan and later take part on the program.

9. Helping parents; showing kindness toward playmates and neighbors; visiting relatives and friends.

10. Taking flowers (from home garden) to someone who is sick, to the children's hospital, or to elderly people.

11. Inviting members of a family to attend sacrament meeting together, as is the policy of our Church.

May parents and teachers be blessed with vision to see in these children the men and women of tomorrow and guide them to receive joy in the fulfillment of their glorious heritage.

Children do learn and become a part of what they live with.

—Addie J. Gilmore.



Children gain enjoyment from helping to set a beautiful table with fine dishes and silver for the Sunday dinner.



Going for a walk as a family and enjoying the beauty of God's creations is a purposeful Sabbath day activity.



The Sabbath day provides an excellent opportunity for children to learn the joy of visiting elderly people.

WHY THE PRIESTHOOD?

by Earl L. Maw*

EVERYONE should have some worthwhile objective in life—something that if achieved will bring joy and satisfaction. As one works toward that goal he finds daily happiness. Such an objective might be: the fastest runner in school, best pitcher on the school baseball team, an “A” student, an expert fisherman, a good doctor, a master cabinet maker, a successful building contractor, a skillful engineer, or a dedicated scientist. Other worthwhile objectives might be to have good health, a nice home, a happy married life with wonderful children, to be loved and wanted by others. Of course, the ultimate in objectives could very well be eternal life in the celestial kingdom.

With the adoption of any goal there should be included a well-planned method for working toward and achieving that goal. Everyone should have some purposeful objective in life. God has. God has an objective or a goal, and He has a well-planned method for carrying out His purposes.

In a vision to Moses the Lord said, “. . . this is my work and my glory—to bring to pass the immortality and eternal life of man.” (*Moses 1:39.*) To me this means that the goal or objective that the Lord has set for Himself is twofold: (1) To make it possible for every one of His earthly children to become physically immortal; that is, to be resurrected and thereafter live forever. (2) To make it possible for those who are willing to learn certain principles and live in accordance with them to enjoy eternal life; or in other words, to enjoy God’s life, which is to become like God and live forever in His presence in the celestial kingdom.

Now what specific arrangements have been made to help in the accomplishment of these goals? The earth was created as a place for God’s children to come and experience mortal life, and then Adam and Eve were placed here and given power to become parents of mortal children that would possess eternal spirits. Thus we have a beginning as we know it.

In a broad sense we can say that the Gospel is

(For Course 4, lesson of August 26, “A Descent,” and lesson of September 2, “The Teacher and the Priest”; for Course 2, lesson of August 5, “Deacons Are Young Helpers”; for Course 25, lesson of August 26, “Priesthood and Quorum Activities”; and for Course 26, lesson of September 30, “Priesthood—Divine Appointments.”)

*Brother Maw, an insurance executive, was bishop and president of the Aaronic Priesthood in the South Eighteenth Ward, Ensign (Salt Lake) Stake for nine years. He is now a high councilman in that stake.

a coordinate plan to make the objective a possibility and a reality. Jesus Christ has been ordained to be our Saviour and Redeemer and given the power and authority to be just that. Priesthood authority has been conferred upon men here on earth. The Church of Jesus Christ, an organization approved by the Lord, has been restored to help men learn the truth and live better. But specifically, let us see how the priesthood helps God to achieve His purposes and provide men and boys with a pattern for their lives.

For men or boys (and this is true of girls also) to become like God, they must do God’s work. Men and boys, when willing and worthy, are ordained to the Aaronic Priesthood. This gives them the opportunity to serve in an unselfish way, the right to perform certain duties and responsibilities which will help others attain to eternal life. When these duties are properly discharged, they are pleasing to God and make possible a binding covenant between God and His children.

For example, a priest may baptize for the remission of sins, preparatory to a person’s confirmation into the Church and receiving the Holy Ghost. A priest may preach and teach the Gospel of Jesus Christ and administer the sacrament to the members of the Church. A priest may visit the homes of Church members and teach them, exhort them to pray vocally and in secret and see that there is no iniquity in the Church.

A teacher’s duty is to watch over the Church members always and see that they do not do evil, that they do not lie, that they do not speak evil of each other, and that they meet together often and do their duty. A teacher is to take the lead of a meeting when no priest or elder is present and to assist the priest in his duties.

Both the teacher and deacon may pass the sacrament, collect fast offerings, pray in meetings, participate in welfare projects, and assist the bishop in such other ways as they may be called.

A deacon is to assist the teacher in all of his duties.

Priests, teachers, and deacons, are to warn, expound, exhort, and teach, and invite all to come unto Christ. (See Doctrine and Covenants 20.)

When a man or a boy holding the priesthood acts in accordance with his calling under the direction of those who hold the keys, he is acting for the Lord and the act is just as binding as if the Lord did it Himself. As you can see then, a person exercising his priesthood serves three: (1) The Lord, (2) the person receiving the ordinance (baptism, sacrament, etc.), and (3) himself.

God is thus pleased because His children are becoming prepared for eternal life. His children are

happy because they are making progress toward the eternal kingdom, and the priesthood holder is thrilled because he has become more Godlike through doing God's work. Worlds come into being and pass away by the word of God's power, but the salvation of His children (God's objective) must be brought about by the work of His children through the priesthood, under the direction of the Lord Jesus Christ and His prophets.

The priesthood provides the opportunity and the plan for every boy and man in the Church to help others and help himself on the path toward eternal life. The Aaronic Priesthood enables one to prove himself worthy of trust, to accept responsibility, to

develop devotion to God and His Son, to learn reverence for sacred things, to show love and unselfishness toward others, to become prepared for greater trust and service in God's kingdom, and to learn and practice in daily living the good principles that are true today and will be forever.

What a boy or man does with this great opportunity is entirely up to him. He is under no compulsion to conform nor to criticize. But if he tries, he will help God to fulfill His plans for us, he will help others to receive and enjoy the fruits of the Gospel and the ordinances thereof, and at the same time he will keep himself on the road to happiness in this life and on the path to eternal life hereafter.

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PROFANITY AND PARENTHOOD

Parents are particularly untrue to their trust who will use profane words in the home. Profanity is a national vice. Parents pollute their home when they use it.¹

No parent can consistently teach faith in Christ who profanes the name of Deity. Profanity is never heard in the well-ordered home. Swearing is a vice that bespeaks a low standard of breeding. Blasphemous exclamations drive out all spirit of rever-

¹(For Course 26, lesson of September 16, "Profanity"; and of general interest.)

²Address at the 125th Annual Conference of the Church, Apr. 3, 1955; *The Improvement Era*, June, 1955; page 396.

ence. Irreverence is always a mark of delinquency.

Wrote General George Washington to his Continental soldiers:

The foolish and wicked practice of profane cursing and swearing is a vice so mean and low that every person of sense and character detests and despises it.

Profanity is a vice all too prevalent in America and, though we say it with embarrassment, all too frequently used in the Church.²

—President David O. McKay.

²Address at the 119th Semi-annual Conference of the Church, Oct. 3, 1948; *The Improvement Era*, November, 1948; page 686.

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THE MAGIC OF MAGNANIMITY¹

"We should give as we would receive — cheerfully, quickly, and without hesitation; for there is no grace in a benefit that sticks to the fingers.

"He that does good to another, does good also to himself, not only in the consequences, but in the very act; for the consciousness of well-doing is, in itself, ample reward.

"It is another's fault if he be ungrateful; but it is mine if I do not give." —*Lucius Annaeus Seneca.*

"A wise man will make haste to forgive, because he knows the full value of time and will not suffer it to pass away in unnecessary pain." —*Rambler.*

"He that cannot forgive others, breaks the bridge over which he himself must pass if he would ever reach heaven; for every one has need to be forgiven." —*Lord Edward Herbert.*

¹(For Course 18, lesson of September 30, "Magnanimity"; and of general interest.)

²Selected quotes from *The New Dictionary of Thoughts*, originally compiled by Tryon Edwards, 1961 edition; USA Standard Book Company.

"It is a noble and great thing to cover the blemishes and excuse the failings of a friend; to draw a curtain before his stains, and to display his perfection; to bury his weaknesses in silence, but to proclaim his virtues on the housetop." —*Robert South.*

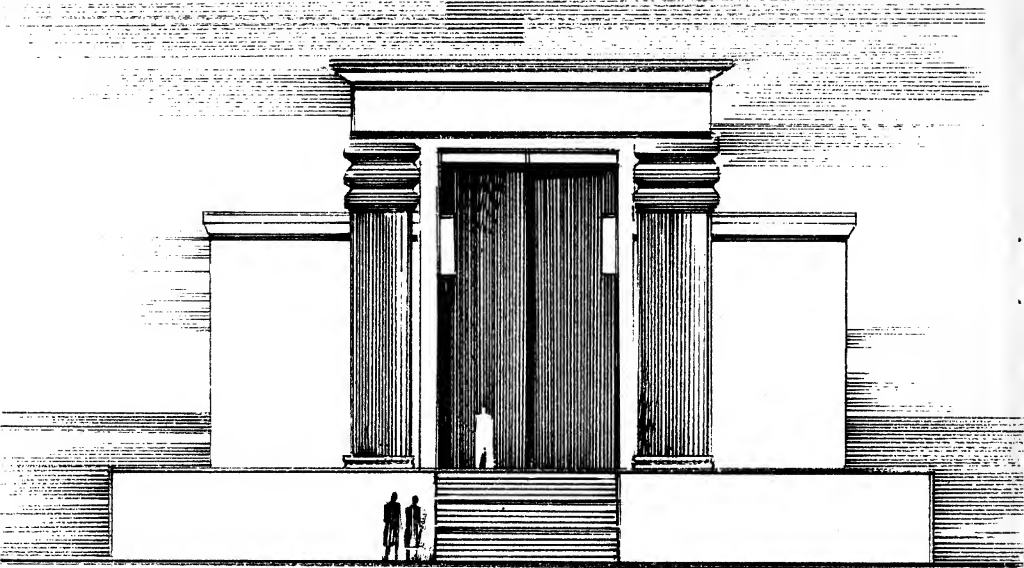
"It is easier for the generous to forgive, than for the offender to ask forgiveness." —*James Thomson.*

"'I can forgive, but I cannot forget,' is only another way of saying 'I will not forgive. . .'"

—*Henry Ward Beecher.*

"Magnanimity is greatness of soul, exerted in contemplating [scorning] dangers and difficulties, in scorning temptations, and in despising mere earthly pomp and splendor." —*Charles Buck.*

"Wilt thou draw near the nature of the gods? Draw near them then in being merciful; sweet mercy is nobility's true badge." —*William Shakespeare.*



In the Temple of Ancient Israel

by Russel B. Swensen

THE people of Israel were facing troubled and perilous times during the life of the Prophet Samuel. Before he became their great reformer and inspired leader, there was no vital unity among the Twelve Tribes.

They were defending themselves with difficulty against the aggressive militarism of the well-organized Philistines, who occupied the rich coastal plains west of the Judean hills. The enticements of pagan religions had tempted the Israelites to adopt idolatrous practices. (*1 Samuel 7:3*.) Corruption was in the priesthood of the central religious authority, the temple of Shiloh.

The high priest, Eli, although kindly and devout, was too weak and indulgent to curb the graft and immorality of his two sons, the priests next in rank. The Lord had withdrawn His favor. Many years had passed since He had given a divine communication to His high priest.

Although there were many sacred shrines where sacrifices and worship were performed, Shiloh had been the most important shrine since the days of Joshua. "And the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. . . ." (*Joshua 18:1*.) Later the tabernacle tent was re-

placed by a permanent building. Its central feature was an inner room with the Ark of the Covenant and the table of sacred shew bread illuminated by a seven-canded lampstand. There were also living quarters for the priests and attendants; the sacrificial area with the altar; and a court where religious feasts and the holy festivals of the New Moon, Passover, Pentecost, and Tabernacles were celebrated.

The Ark of the Covenant

The Ark of the Covenant was the symbol of the presence of God. It had been carried by the Israelites in their desert wanderings and in the conquest of Palestine. Its presence had inspired the Israelites to endure great hardships and to achieve mighty military victories. The walls of Jericho were demolished by the divine power and faith which it effected. The Israelites brought it to their camp at Aphek after suffering a defeat from the Philistines. Its arrival gave them assurance of victory and brought consternation to the enemy. However, its divine aid was conditional according to the righteousness of the Israelites. They were defeated.

The ark was captured, and the temple of Shiloh was destroyed. (*Jeremiah 7:12*.) There was gloom and despair in Israel. But the Philistine gloating turned to dismay when their gods tumbled from

(For Course 8, lesson of September 23, "Eli, the High Priest," and lesson of September 30, "Samuel, the King Maker.")

their shrines and a great pestilence struck them.

After the ark's hasty return, it was taken to Kirjath-jearim. David brought it to Jerusalem, and it was finally placed in the Holy of Holies in Solomon's temple.

The ark was a wooden box about four feet long, two feet wide, and two feet deep. The top side was called the "mercy seat" and was symbolical of the throne of God. This part was adorned with two golden images of winged angels, the cherubim. Its main contents were two stone tablets on which God had inscribed the sacred covenant between Him and the chosen people. Later tradition asserted it also had a portion of "manna" and "Aaron's rod." (*Hebrews* 9:4.) The shew bread, consisting of twelve loaves, were on a table by the ark. After a week's display, from Sabbath to Sabbath, they were eaten by the priests. This sacramental use of the bread constituted a symbol of sacrifice and communion between God and His people.

Divine Authority of the High Priest

The authority and functions of the priesthood, the mediator between God and man, were highly revered. Eli, the high priest, was a direct descendant of Aaron and the political head or judge of Israel. Only he, wearing the priestly breastplate with the Urim and Thummim, could approach the ark to receive divine communication in this manner. Once King Saul rashly usurped the priestly authority and futilely tried to learn the divine will through the Urim and Thummim. (*I Samuel* 28:6.) Because of Eli's weakness and the sins of his priestly sons, an anonymous prophet foretold the ultimate replacement of his descendants in the high priestly office. (*I Samuel* 2:27-36.) This was fulfilled when Solomon made Zadok the high priest instead of a descendant of Eli.

The duties of the priests were to manage the affairs of the temple, to supervise the temple attendants and the women who baked the shew bread and performed the sacred songs and ritualistic dances of the festivals. They also preserved the sacred writings and traditions, arbitrated legal disputes, and officiated over the performance of the sacrificial offerings.

The Sacrificial System

The sacrificial system was of prime importance in effecting a close relationship between God and man. A most significant type of sacrifice was the holocaust when the entire animal was consumed by fire. This was done when an extremely urgent need of divine aid was felt. Thus, Samuel offered a lamb in this manner to invoke God's help against the Philistines. (*I Samuel* 7:9.)

Other types of sacrifice were made as a peace offering, a sin offering, and a trespass offering. These were generally the occasion for a communal religious feast, presided over by a priest and partaken of by the worshipers.

After the killing of the animal, the fat was burned with the inedible portions, and the meat was cooked for a feast. The priests always were given a generous share. Sometimes they demanded far more than their due, as was done by Eli's sons.

It was at such a feast when Hannah had a smaller portion than Elkanah's other wife because of her barrenness at that time. As a testimonial to commemorate the fulfillment of her vow and to express gratitude for the answer to her prayers, Hannah brought animal offerings, wine, and flour for such a feast. It is interesting to note that the occasion for individual sacrificial festivities occurred but once a year when an annual visit was made to the temple of Shiloh.

In addition to the burning of animals, it was customary to offer libations, or the pouring of blood, wine, oil, and even water upon the altar. At Mizpah, where Samuel gathered all Israel to repulse the Philistines, he "... drew water, and poured it out before the Lord, and fasted on that day, ..." (*I Samuel* 7:6.)

The temple was also a place where personal prayers of intense supplication, often accompanied by vows, were made. The holiness of the place and the fervent sincerity of Hannah were effective in securing a divine response to her prayers.

In conclusion it can be seen that symbols and ceremonies played a significant role in the religion of the Hebrews of this period. But these were to be crowned with righteous living and fervent faith. At critical times when the official priesthood was deficient, God raised up prophets, such as the unknown man who reproved Eli and such as Samuel, to proclaim His will to the people of Israel.

WHERE IS GOODNESS? (Concluded from page 229.)

The gift of the Holy Ghost, which is given one following baptism and confirmation is neither a formality nor an isolated rite. For "... because of meekness and lowliness of heart cometh the visitation of the Holy Ghost, which Comforter filleth with hope and perfect love, ..." (Moroni 8:26.)

In the sacramental service, man partakes of the sacrament in remembrance of Jesus Christ and as his witness that he does always remember Him and will keep His commandments. Surely, this is the way to goodness, aided greatly by the promise that His Spirit shall be with him.



Brother Bennion is a man loved and respected by hundreds of young people throughout the Church. He is director of the Salt Lake Institute of Religion adjoining the University of Utah campus, and is a member of the YMMIA General Board. He has been at the Salt Lake Institute since 1934, except for two years, from 1937-1939, when he was institute director in Arizona. Brother Bennion received his B.A. degree in history and political science from the University of Utah in 1928. Following that he served in the Swiss-German Mission from 1928 to 1931, then studied in Germany, Austria, and France from 1931 to 1934. He received his Ph.D. degree in

All of the theology, authority, gifts of the Gospel, and all activities and practices of the Church are designed to develop in men Christlike qualities of goodness through which they might become "... just men made perfect through Jesus the mediator of the new covenant, ..." (Doctrine and Covenants 76:69.)

"And blessed are all they who do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost." (3 Nephi 12:6.) And without this hunger and thirst, there is no self-fulfillment in this life nor in the life to come.

Social Philosophy from the University of Strasbourg, Germany, in 1933.

Among his many Church activities have been service as a high council member and as a Sunday School and MIA teacher. In civic affairs he has served as chairman of the Citizen's Advisory Board, as a member of the Salt Lake County Hospital Board, and as director of the Utah Association of Mental Health. His special interests include counseling, farming, and writing. The excellence of his writing and his knowledge is evident in his books, RELIGION OF THE LATTER-DAY SAINTS, AN INTRODUCTION TO THE GOSPEL, TEACHINGS OF THE NEW TESTAMENT, and RELIGION AND THE PURSUIT OF TRUTH, and in the many articles and lessons which he has written.

Brother Bennion and his wife, Merle Colton Bennion, have five children.

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"GOD LOVED US, SO HE SENT HIS SON" (Concluded from page 242.)

"O My Father," or "Sweet Is the Work, My God, My King," or "Abide with Me," or "God, Our Father, Hear Us Pray," or "Come, O Thou King of Kings," we are certainly addressing our Heavenly Father as in prayer; and we will do well to realize this clearly when we sing. These are technically true hymns.

Spiritual songs are not, technically speaking, true hymns because they are not specifically addressed as prayers to our Deity. Examples: "Come, Come Ye Saints," "Now Let Us Rejoice," "Do What is Right," and others. But these spiritual songs are included in our hymnbook; and we will do well to refer to them also as hymns, because they are intended to be sung in the attitude of worship before the Lord.

When our present hymnbook was being prepared in 1948, President George Albert Smith said he

hoped our people would again refer to their Church singing as "hymn" singing, and that we would sing the hymns contained in our hymnbook. In his youth, he commented, our people always sang hymns out of the hymnbook.

When we invite our people to sing hymns (which includes spiritual songs), then in effect we are inviting them to sing specifically to our Heavenly Father, or at least before Him. The word hymn is a subtle reminder that we are in Church. It is also a reminder that it is our duty and pleasure to take full part in this melodious prayer to God. Sing then, and though you be the worst monotone there ever was, sing with all your heart, mind, and soul.

The hymn is a very special kind of song which is addressed to God and, therefore, is a prayer to Him.

—Alexander Schreiner.

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PHOTO AND ART CREDITS

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Mission District Administration

by Elder Harold B. Lee
of the Council of the Twelve

In one of our priesthood manuals a few years ago, this was said:

... Although the President of the Church may hold and dispense the powers and administrative responsibilities of that office, the power of the priesthood is decentralized; first, according to the offices and jurisdiction of those respective offices; secondly, according to the individual priesthood bearers. This means that while the Church as a whole is delicately responsible to central authority for Church-wide purposes, the central local relationships in the organizations do not restrict full initiative and free development of either territorial division of the Church, individual quorums, groups of quorums, or the member as an individual.

Why do we organize? Why not just convert them all to Christ

(For Course 28, lesson of July 22, "Organization and Government in the Restored Church"; and for Course 6, lessons of September 16-20 on the missions.)

as Billy Graham attempts to do and let it go at that? Why organize?

(1) It is the way the Church grows and (2) to have something into which to fellowship the ones who come into the Church.

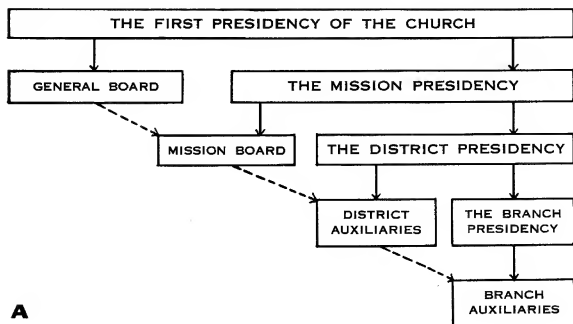
Notice the relationship that we have here in Chart A. This is another way of demonstrating how the mission responsibility is passed down from the First Presidency of the Church. They have with reference to missions, their general boards. They have the mission presidencies, and under the mission presidency are the mission boards, the district presidencies, for whom the general boards prepare suggested instructions. Some mission presidents say to us, "Why don't you tell us in your handbooks what we are to do instead of merely suggest? Why don't you tell us 'You must do this,' as you

do in the stakes?" Our answer is because the First Presidency has not told us to do that because no two mission situations and no two district situations and no two branch situations are quite the same. The best we can do is to say we suggest that they consider this kind of organization so that the mission president, with his helpers, sifts what we suggest to meet the needs of the individuals within a given branch or district. All that comes from general boards to mission boards must be understood to be suggestions, always subject to the sifting and without any domination on the part of the general board, as though we were making something very fixed. Now if we get that clearly in mind, we will understand why we are not reducing to specific formulas the instructions that come out from auxiliaries. We are giving a lot of material and ask that the missions use it to such extent and with such modifications as fit their specific needs.

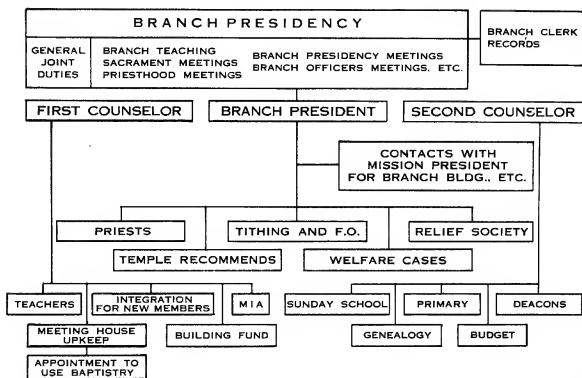
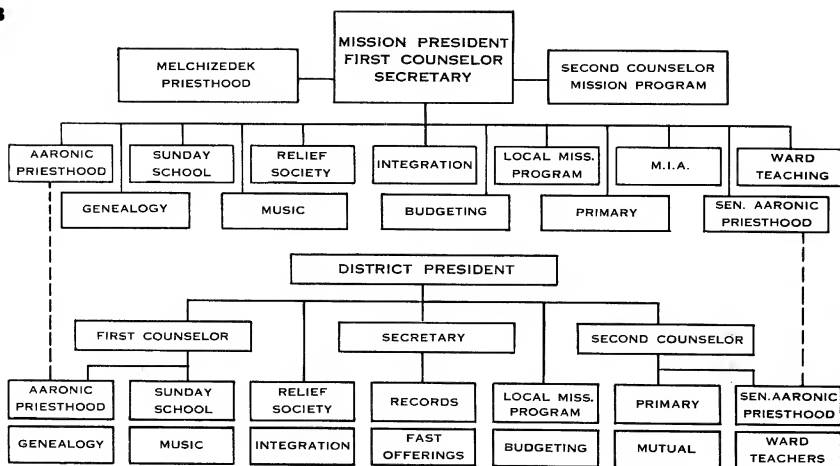
Missions which have few local leaders are usually organized with a limited number of mission board members and district councilmen. Charts B and C on the next page show an organization for missions with a small population of Church members. (Charts in this article do not refer to missionary administrative organization.)

More populous missions may be divided into convenient geographical

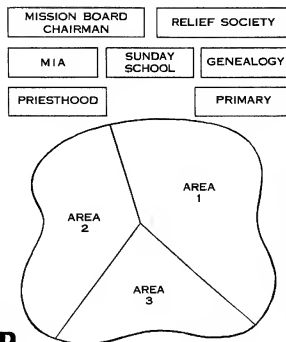
RELATIONSHIP OF PRESIDING OFFICERS AND AUXILIARIES



A



GEOGRAPHICAL CALLING OF MISSION BOARD MEMBERS



C D

cal areas containing two or more districts and have six or more members of the mission board residing in each of these areas. (See Chart D.) They would supervise six programs: priesthood, Sunday School, MIA, Relief Society, Primary, genealogy. Their work would be to train branch officers

and teachers directly. When the branches are well established, the mission board may train all district officers and teachers in these programs in an annual conference at a central location. Auxiliary conventions then may be held for branches by each district, under supervision of mission board mem-

bers living in that area of the mission.

When a district is fully organized and successfully operating, it is not far from stakehood and is in a position to fellowship converts effectively. (See Chart E.)

District Presidency

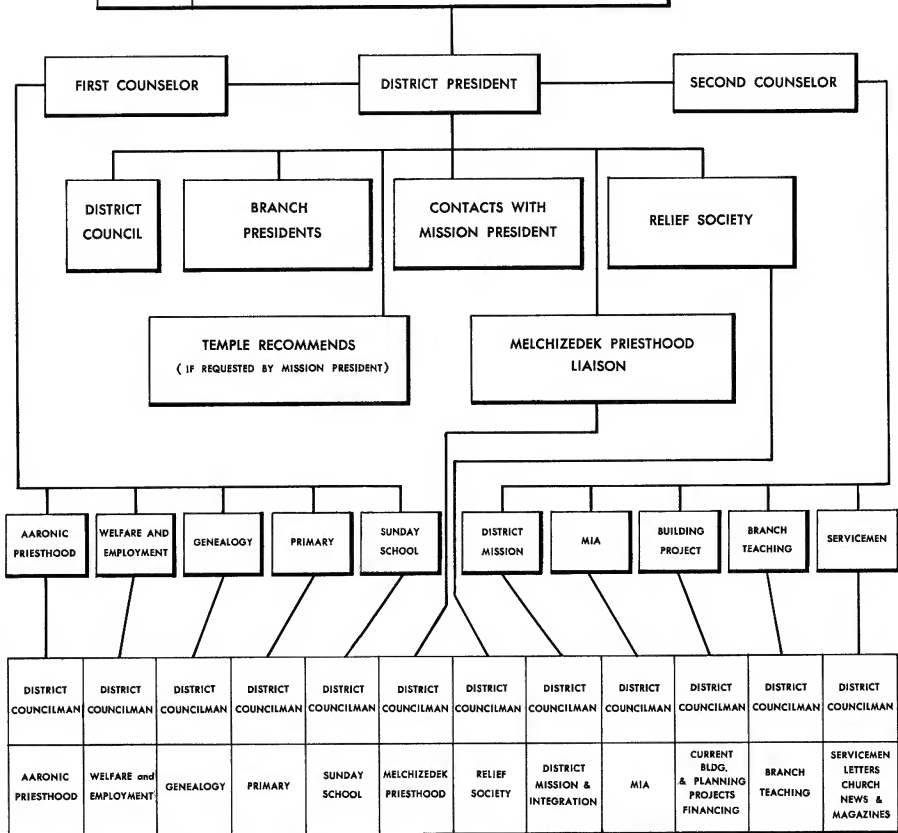
DISTRICT CLERK

RECORDS &
AUDITING

GENERAL
JOINT
DUTIES

DISTRICT CONFERENCES
DISTRICT PRIESTHOOD MTGS.
DISTRICT PRESIDENCY MTGS.

DISTRICT COUNCIL MEETINGS
DISTRICT AUXILIARY CONVENTIONS
MEETINGS WITH MISSION PRESIDENCY
MEETINGS WITH BRANCH PRESIDENCIES



- 1 WHERE NO DISTRICT COUNCIL IS ORGANIZED, ALL RESPONSIBILITIES ARE HANDLED BY DISTRICT PRESIDENCY.
- 2 WHERE A PARTIAL DISTRICT COUNCIL IS ORGANIZED, ASSIGNMENTS ARE DOUBLED UP, ETC. AMONG DISTRICT COUNCILMEN.
- 3 DISTRICT PRESIDENCY AND DISTRICT COUNCILMEN TO ASSIST DISTRICT CLERK IN AUDITING BRANCHES.

Boulder in the Stream



DAVID LLOYD GEORGE
HE STOOD AGAINST
THE RUSHING STREAM

They call them Blackfish. But they are really not fish at all. They are mammals, nursing their young. Actually, they are small whales. They travel in groups.

Blackfish measure from 15 to 20 feet long. Their black, torpedo-shaped bodies are streaked with white across their stomachs.

Blackfish roam wide through the oceans.

There are no doubt many benefits to Blackfish through traveling in groups or herds or schools. But tonight I am looking at a tragic picture in color. It portrays a dozen lifeless Blackfish strewn across a sandy beach. The herd had apparently headed into shallow shoal water. All those handsome animals of the sea which followed the herd had become stranded — and met a writhing death.

There are people like Blackfish. There are others, rarer though, like a man whose body today rests near a little wood and mossy meadow in Wales. There is no tombstone. There is no inscribed marker. Over his remains is a great boulder from the nearby foaming stream.

It is an unusual grave. He was an unusual man. He followed the crowd much of the time. But he dared to be different on occasions. When he felt the group was getting into shoal water, he went his own way.

His name is David Lloyd George, Welsh leader of Britain in World War I and the peace that followed.

Like other tots in his Welsh

village, fatherless Davy Lloyd began school at 3½ years.

But David as a youth learned that the way of others was not always the right one. In one of his greatest addresses, years later, at Caernarvon, Wales, he recalled:

Yesterday I visited the old village where I was brought up. I wandered through the woods familiar to my boyhood. There I saw a child gathering sticks for firewood, and I thought of the hours which I have spent in the same pleasant and profitable occupation, for I also have been something of a "backwoodsman." And there was one experience taught me then which is of use to me today. I learnt as a child that it was little use going into the woods after a period of calm and fine weather, for I generally returned empty-handed; but after a great storm I always came back with an armful.¹

To many people storms have their terrors. To David Lloyd George they were opportunities to gather armfuls.

He entered Parliament while yet in his twenties. He was poor. But he was proud. He was offered a place on the board of directors of a large London drapery firm. The fee was 300 guineas. To accept such directorships was a common practice of men of affairs in Britain.

But Lloyd George refused the customary offer, with contempt. "A guinea pig?" he said. "No,

it has not come to that yet."²

A storm broke out over his head as Prime Minister in the midst of World War I. Lloyd George indicated he was going to appoint a particular man Minister of Munitions. Other government leaders strenuously warned against the choice. Lloyd George's man had an "unfortunate record." Two war disasters had already been laid at his door.

But the Prime Minister, with the eye of an eagle and the mane of a lion, made the unpopular appointment. Finger-shaking cries went up across Britain. Newspapers protested. Bitter letters poured in. David Lloyd George had stood like a green boulder against the rushing stream. The allies went on to win the war, with the able, dogged help of Britain's maligned Minister of Munitions. His name: Winston Churchill.

At the Prime Minister's residence on London's Downing Street, David Lloyd George had a framed, embroidered text over his bed. From *Job*, it read:

"There is a path which no fowl knoweth, and which the vulture's eye hath not seen."³

It was the path Lloyd George sometimes took—a path no fowl knew, nor any Blackfish either. It was the path of an independent soul. It was an untrod, unswum path, often stormy, of one who dared to be different.

—Wendell J. Ashton.

¹Owen, Frank, *Tempestuous Journey, Lloyd George, His Life and Times*, 1955; London, England, McGraw-Hill Book Company, Inc.; page 64.
²*Job* 28:7.

³Speech delivered Dec. 9, 1909.